The Priest

Edited By Priests For Priests

Father William Michell, C.S.P., Provincial, Archbishop Cushing, and Father James Gillis, C.S.P.

February, 1957

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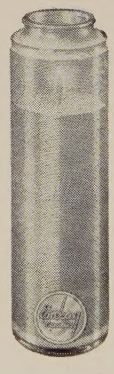

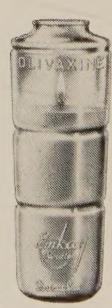

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Odds & Ends

DID you know that in other days a Bishop's crozier was spiked at the tip to prod lazy or refractory Christians?

And a doctor's biretta, as we learn from *The Clergy Review*, "not being a liturgical ornament, may not be worn at any church function, not even by a bishop (S.R.C., 2877, 3873.5). It may be used only at academic functions, or, e.g., when lecturing."

* * *

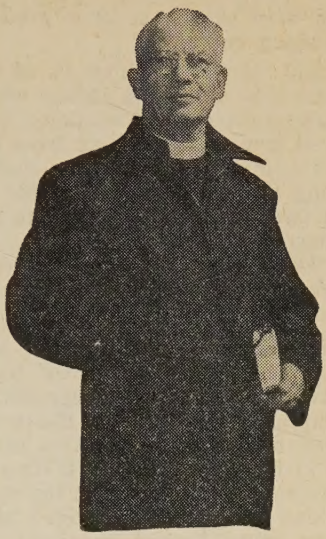
OUR SUNDAY VISITOR has again made its annual contribution of $150,000 to the Church Extension Society. Also, its annual gift of $50,000 to the Holy Father.

* * *

Once at a Eucharistic rally we came across a priest, vested in alb and chasuble, munching on a hot-dog. We have a special file in our mind for such incongruities.

A friend of ours, now giving good service in the diocesan clergy, thought he had a vocation to the Franciscans until he saw one of the friars wearing a straw hat with his habit.

We observe, also, that it is very hard for a priest in surplice, stole, and cope, to look dignified at the



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end of a shovel, as at a groundbreaking ceremony.

And "shovel" reminds us of the Sister who fell off a ladder while washing the convent windows. Two hired men came running from opposite directions, but the sexton being the more knowledgeable of the two, bawled instructions to the other:

"Don't touch her, Jim—she's consecrated. Use a shovel."

* * *

By now we have printed sermon suggestions on every topic excepting how to talk a man out of jumping off a bridge. Every so often one of those pictures turns up in the paper: Father O'Hara is hanging by his heels from the roof, talking to some poor sap on a 34th story ledge. Father Piszarczek on top of a high water tower in earnest conversation with a runaway convict.

They generally achieve their purpose, too—but what on earth do they say? Do they threaten them with hellfire?—remind them of home and mother?—quote Canon 972.4 at them?

We're really serious about this, for just as sure as you're born some policeman is going to pull us out of bed in the middle of the night and then we'll hear it:

"Father, you see, this guy's shootin' from an upper window, and we figure that if you could kind of talk to him a little, we might not have to kill him. . ."

* * *

We have been asked to announce that the Bishop of Doume, French

THE PRIEST FEBRUARY, 1957 VOL. 13, NO. 2

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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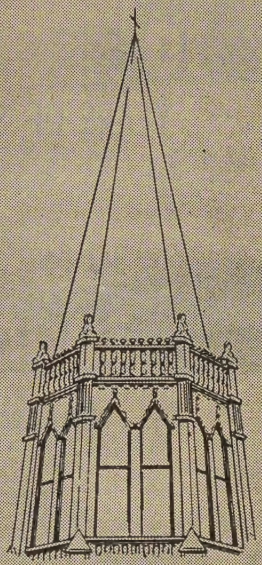

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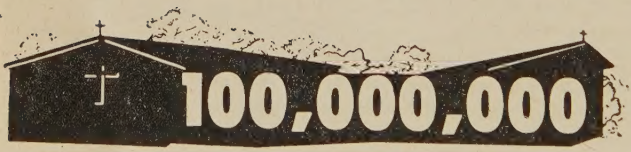

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* * *

For some reason or other, it is hard to make people understand that the White List of Church Music put out by the St. Gregory Society, does not endorse the titles listed. It simply states that those compositions have passed the negative test of decorum, without commenting one way or the other on the talent of the composer or the inspiration of his output. Most of the stuff is admittedly dull as ditchwater, but at least it passes the standards of propriety set up by St. Pius X. The Society of St. Gregory guarantees that in those Masses there is no endless repetition of the text, no whooping and hollering in the voice parts.

'My Daily Visitor'

AT this writing the first issue of MY DAILY VISITOR is in its second printing with a circulation well in excess of 30,000. Father Gustafson is editing the March issue.

In last month's advertisement we neglected to give the rates. In bundles for sale at church doors or distribution in hospitals, the rate is 15c per copy; it retails for 20c.

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'The Book of Miracles'

TIME Magazine last month ran a two-column feature on Zsolt Aradi's new *Book of Miracles* (Farrar, Straus & Cudahy). Although *Time* obviously regards Aradi as an authority in this field, Father Pascal Parente of the Catholic University has his doubts. Father is professor of dogmatic and ascetic theology.

In a devastating review for The Catholic Standard of Washington, D. C., Father Parente says that "The book contains some very startling statements like this one: 'It is difficult to believe that there is eternal damnation' (p. 65). The author is often inclined to rationalize some of the great miracles of the Old Testament, and he believes that 'the literal interpretation of Jonas and the sea monster is not necessarily the correct one,' and that 'the Book of Tobias, with its strange miracles, is not really intended to be regarded as history.'

"Discussing our Christian Saints, the author thinks that St. Philip Neri (1515-1595) was a member of the old Roman nobility and that he 'heard Savonarola preach and knew Fra Angelico personally.' It would have been very easy to verify the fact that Philip Neri was not a Roman but a Florentine by birth, that both Savonarola and Fra Angelico had died long before St. Philip Neri was born, Savonarola in 1498 and Fra Angelico in 1455.

"The author also succeeded, in this book, in merging two different Saints into a single one, where he writes: 'The life of St. Joseph Cupertino, who is also known as

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St. John Joseph of the Cross (1654-1734) furnishes,' etc. The fact is that St. Joseph Cupertino (1602-1672) was a Conventual whereas St. John Joseph of the Cross was an Alcantarine.

"The author frankly admits that he is neither a theologian nor a scholar. This is a very fair warning for the reader of the rather daring publication."

Attention: Hospital Chaplains

FOR the past three years, chaplains of infant and maternity hospitals, in virtue of a special rescript of the Sacred Congregation of the Sacraments (N. 18/54), have been allowed to confirm under certain conditions. This rescript was issued January 21, 1954 for a period of three years.

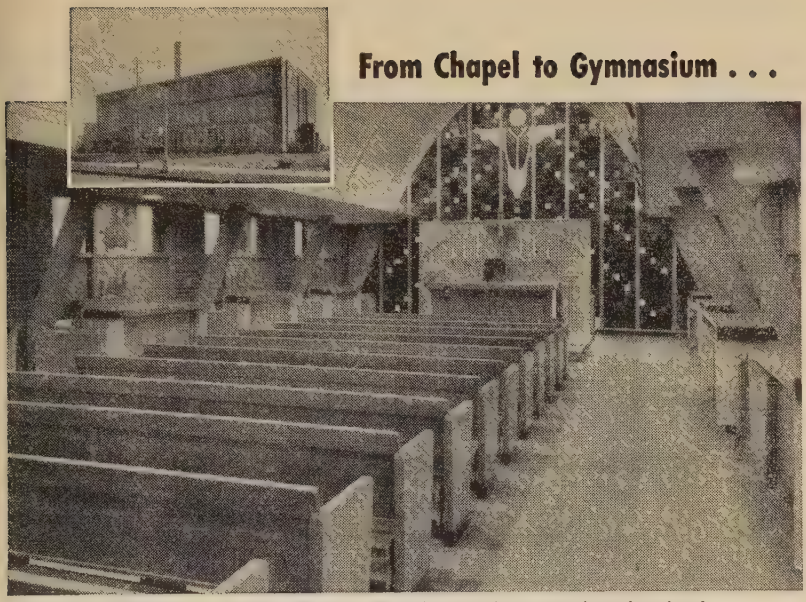
Until it is renewed, chaplains must have recourse either to the Bishop or to the pastor of the parish in which their hospital is located.

Our Orthodox Cousins

WE returned from Athens last summer afire with the idea of helping bridge the schism: how eminently desirable and how easy it looked—until we talked the matter over with a knowledgeable prelate well versed in the ways of the Orient.

"Be wary," was the gist of his advice, "or you may work yourself out on a limb. And they would not hesitate to cut it off if it suited them."

The Eastern hierarchy, he



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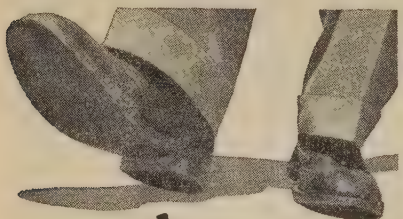
said, is shot through with Freemasonry. Practically every patriarch and bishop is a high Mason. Achbishop Athenagoras, now Patriarch of Constantinople—for instance—when he was stationed in this country always had free access to the White House. As a 32° Mason, he and Harry Truman were old lodge brothers.

They are not nearly as close to us theologically as it might seem. During the centuries right after the split, they lived to themselves in isolation from the West. During that time, our thought was recast in Thomistic patterns and terminology. So that when they turned again to the West they found Catholic philosophy and theology expressed in an unfamiliar and to them highly technical language. A St. Augustine would not recognize a term like "transubstantiation." One would merely have to explain to him that this was Thomist for his old familiar term "conversio.") But they turned to Lutheranism and Calvinism with the result that today many of the "high clergy" are more Protestant than Catholic in their thinking.

The Mass still means everything to the clergy in the villages, but our friend, after fifteen years or so of dealing with them, is convinced that the "high clergy" have no more faith in the Blessed Sac-



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What They're Saying . . .

PASQUIN, in the London Universe, tells of a grave and learned Protestant thinker who took the words *Frere Mineur* to mean an obscure young friar not yet 21. And printed it!

* * *

The same columnist recalls John Tiptoft, Earl of Worcester, executed by the Lancastrians in 1470, who bade the headsman use three strokes in honor of the Trinity.

* * *

Remember the cartoon, "There's one poor lion without a Christian"? Who would have thought that it first appeared in Punch! But there is a whole book of clerical cartoons just out, all of them taken from Punch.

"My friends, your kindness has followed me throughout my sojourn in your midst, but never till now has it overtaken me."

"My dear friends — I will not call you ladies and gentlemen, since I know you too well . . . "

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* * *

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and a Requiem Mass identical?" asks Douglas Woodruff in the London Tablet.

"They are identical in the rubrics they follow. In both, *Gloria non dicitur, Credo non dicitur, Pax non datur, et in fine populus dimittitur sine benedictione.*"

* * *

By now you must have met the nun too vain to wear a hearing aid. The story is told of a Mother Superior to whom a young nun came saying that the Bishop had arrived unexpectedly.

"No," said Reverend Mother, "certainly not. You may not."

The nun repeated that the Bishop had arrived.

"My child," said Reverend Mother testily, "are you presuming to question my decision?"

Off The Cuff

WE note that Father John P. Murphy of Lincoln, Neb., has been named a Right Reverend Monsignor. A Navy Chaplain since 1939, Father Murphy was at Pearl Harbor when it was bombed. We are told that some of the Navy personnel and officers were among those who recommended this honor for Father Murphy.

* * *

We always wince when asked to baptize an infant with a nickname: Kathie Jean, for instance, Sonnie, Jim, Sally Ann. It seems somehow to demean the sacrament.

Another parental foible likely to hobble a child is the "topical" or

Continued on page 156

TO THE CLERGY

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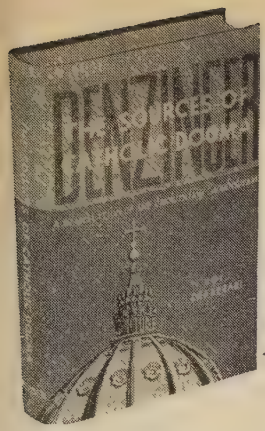

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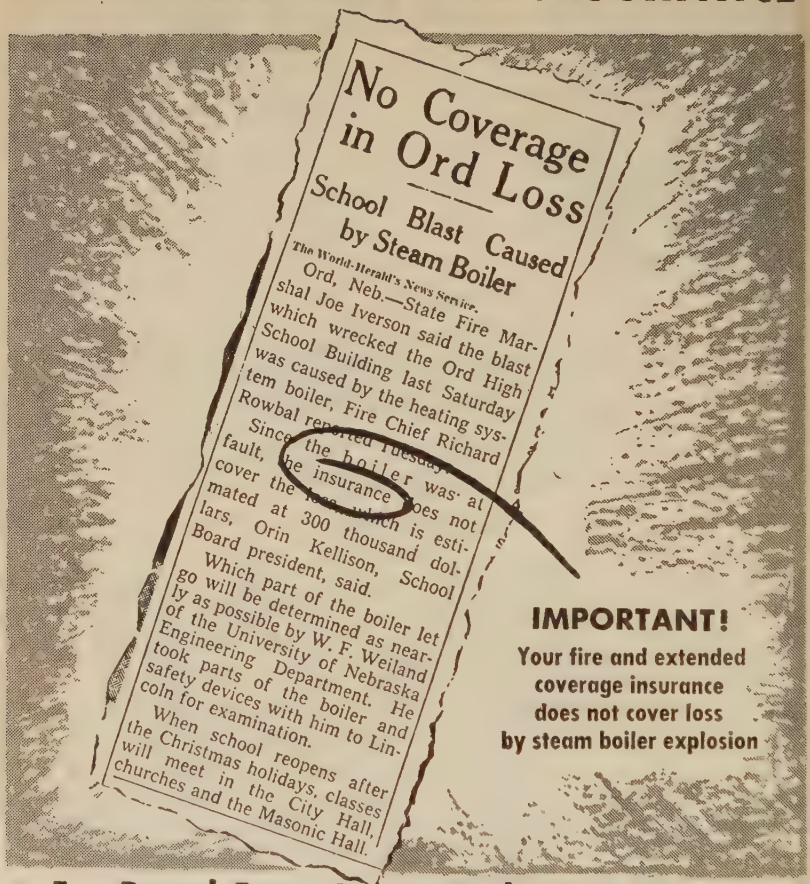
No Coverage in Ord Loss
School Blast Caused by Steam Boiler
The World-Herald's News Service.
Ord, Neb.—State Fire Marshal Joe Iverson said the blast which wrecked the Ord High School Building last Saturday was caused by the heating system boiler, Fire Chief Richard Rowbal reported Tuesday.
Since the boiler was at fault, the insurance does not cover the loss, which is estimated at 300 thousand dollars, Orin Kellison, School Board president, said.
Which part of the boiler let go will be determined as nearly as possible by W. F. Weiland of the University of Nebraska Engineering Department. He took parts of the boiler and safety devices with him to Lincoln for examination.
When school reopens after the Christmas holidays, classes will meet in the City Hall, churches and the Masonic Hall.
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The Priest

THE PRIEST FEBRUARY, 1957 VOL. 13, NO. 2

Editorial Comment

The Pope's Christmas Message

THOUGH some seem to dismiss it as a simple question in terms of black or white, basically the UN is a difficult issue for anyone who is willing to investigate what is involved in its notion and its operation.

Part of the difficulty, no doubt, is personal. Each of us tends to approach the problem from his own angle and from some previously conceived mental position, perhaps without being aware of any prejudgment. One may not in reality be thinking at all of the UN but of the old League of Nations, arguing analogically. This person may hate the very concept of the old League, consider it a villain in the modern world, and want nothing like it again. Another may look back upon the demise of the League of Nations as a tragedy, the end of a beautiful and noble dream which he dares dream over again in 1957. What all this might have to do with the UN is quite another question.

In like manner one may be apprehensive of international agreements in general, or acutely anxious (with good reason) over Russian history, or disillusioned with the UN to date, consequently pessimistic about its future. Still another may be convinced that in our modern world, it is now or never: unite or, quite literally, disintegrate. Old attitudes, international or isolationist, will inevitably affect one's thinking; these will be re-examined and, usually, simply reaffirmed in the light of World War II.

There is no reason, then, to be surprised at the diversity of opinion which reflects itself in the Catholic press. To some extent one should not only expect but hope for diversity since the UN may always remain a controversial subject in important details; there may always be open questions.

Two errors seem to be rampant, for all that. They represent extreme opinions on either

side and each seems to be ignorant of the question. There are those who are arguing, basically, not against the UN, but against the very concept of a union of nations. The proponents of this view need not realize the implications of their position: that fundamentally they are making a stand for absolute state sovereignty. There are on the other side those who embrace the cause of the UN wholeheartedly sometimes without qualification. While the members of the one group never cease to point out the evil machinations of this "insidious" body, their adversaries can blithely shut their eyes to its every failing.

The two groups usually engage in acrid dispute but rather rarely address each other; for the one does not realize what the other is talking about nor always suspect what he himself really stands for, if pushed inexorably to logical conclusions.

All this makes it very difficult, even risky, to raise the question: What is the Catholic attitude towards the UN? One might ask equally well: What is the Catholic attitude towards the U.S. or towards France? This latter question is quite as significant and involves much the same difficulty. At first blush, one might be inclined simply to re-read the Christmas Messages and assorted addresses of His Holiness, Pope Pius XII. In the recent past it has seemed to us that one segment of the Catholic press has, indeed, turned too facilely to the utterances of our Holy Father and come up not with solutions so much as quotations, sometimes out of context, sometimes not understood. It was the most recent Christmas Message which started us thinking again along these lines.

New Light On The Question

In a profound and subtle address His Holiness has thrown new light on the complexities of the UN situation. We feel sure that some enthusiasts have been disconcerted. The Holy Father criticizes the UN! Think of it! But, really, why shouldn't he? The Pope is the moral arbiter of the world, not a political figure. He is interested in right and wrong, truth and falsehood, not expediency or advantage. He is guided always by principles in the light of which he judges practices. It is the political figure who begins with practices and never rises above them. Some of us consequently have been expecting something like this latest Christmas Message and look on it as a capstone to his monumental political philosophy. Earlier the Pope had condemned state absolutism; earlier, too, he had made eloquent pleas for a true internationalism. Most recently he now offers specific criticisms of the actualities of the one

piece of international machinery which de facto exists, the UN.

As far back as 1953, he gave the world a lucid exposition of the tangled question of "sovereignty" which steers us safely between Scylla and Charybdis, and which, incidentally, should prevent any Catholic from attacking internationalism indiscriminately. He said at that time:

"The individual nation is no longer—nor in fact was it ever—'sovereign' in the sense of being completely unlimited. 'Sovereignty' in the true sense of the word means self-rule and exclusive competence concerning what has to be done and how it has to be done in regard to the affairs of a definite territory, always within the framework of international law, without, however, becoming dependent on the juridical system of any other state. Every state is immediately subject to international law. States which would lack this fulness of power, or whose independence of the power of any other state would not be guaranteed by international law, would not be sovereign. But no state could complain about a limitation of its sovereignty just because it was denied the power of acting arbitrarily and without regard for other states. Sovereignty is not a divinization of the state, or omnipotence of the state in the Hegelian sense, or after the manner of absolute juridical positivism."

Here is the authentic voice of Christianity and the faithful echo of scholasticism. Both philosophically and theologically this has been the explicit tradition of the Church at least since the days of DaVittoria and Suarez who are the scholastic masters of the subject and to whom the better known Grotius is heavily indebted.

Now in his latest address the Holy Father passes judgment on the actual workings of one attempt to secure international law, the present UN set-up. Why should one be surprised to find that he is not entirely pleased with it? The burden of his criticism seems to be that we have had not too much but too little union in the allegedly "united" nations. It is for this very reason that the UN is not working.

A Basic Failing

There is, for example, no real union with Russia because there is no co-existence in principles. Thus the Pope has chided some who have erred by persisting in futile "talks" and "meetings" with Communists where the participants, speaking in the same tongue, have lacked a common language. Thus he reaffirms the right of freedom-loving nations who present a united front against Communism. Further, he pleads eloquently for a restoration of

European unity, lest one nation use another as a shield against the common enemy. He states categorically that should a member of the UN refuse free access to observers where peace is endangered it should lose the exercise of its rights, for its very concept of state-sovereignty threatens the fundamental principles of international cooperation. He asks likewise that the UN have the right and power to prevent all military intervention of one state in another no matter what pretext may be offered. Naturally this calls for a sufficiently large police force to safeguard order in any threatened state, but it is a logical deduction of true internationalism.

The Underlying Reality

The currently critical relevance of a functioning union of nations he highlights in several places, call it UN or a league of nations, or what you will. It might well be that his thinking is more clearly grasped by forgetting the controversial term UN and fastening one's attention on the underlying reality. Some juridical body, then, must exist to reduce armaments, to preserve the peace, to protect smaller nations, to see to an equitable distribution of the world's goods, to further the common good.

It is noteworthy that nowhere does His Holiness, either presently or in the past, ask that a nation reject its own history, destroy its distinctive way of life, or sink itself in some monolithic super-state. He has often directly scored such errors. He is not a "one-worlder" in any exaggerated sense, even though among the defenders of the present UN there may be not a few such extremists. It strikes us that he is a "federalist" in some such fashion as the founding fathers were federalists. To put it in Franklin's humorous way: "We must all hang together, or we will hang separately." The Holy Father really is an internationalist in the classical sense of the term, as were the great scholastics.

If Catholics are fortunate, indeed, in possessing the great truths of both the order of reason and of revelation, there is no escape from the task of applying them to concrete situations. Nor can anyone find a way to avoid the demands of prudence, the *recta ratio agibilium*. What has distinguished our present Pope is his uncanny ability to proclaim the timely truth at moments of crisis and to handle world affairs deftly and with finesse. The present Christmas Message is above all a demonstration of his prudence. The principles he has proclaimed again and again. Here he applies them.

Not the least worthy of note, as he stands before the world once again, he is revealed as a leader not a follower of the UN. —G. J. G.

The International Liturgical Congress — 1956

Report of an observer — *J. B. O'Connell*

THE International Congress of Pastoral Liturgy was held at Assisi and Rome from September 18-22, 1956, and in it participated five cardinals (headed by the Prefect of the Congregation of Rites, Cardinal Cicognani, who presided), some sixty bishops from eighteen countries, fourteen abbots and some fifteen hundred priests, seminarists and laity. The subject-matter of the conference was the restoration of the Liturgy for the care of souls (the pastoral Liturgy) in the pontificate of Pope Pius XII.

The Pope had, in his famous Encyclical Letter, *Mediator Dei* (1947) on Christian Worship, defined the Sacred Liturgy as "the public worship which our Redeemer as Head of the Church renders to the Father, as well as the worship which the community of the faithful renders to its Founder and through him to the heavenly Father. It is, in short, the worship rendered by the Mystical Body of Christ in the entirety of its Head and members." (§20) And in the important allocution that His Holiness delivered to the congressionists after the Congress he developed this definition and explained the meaning of the liturgical movement and the purpose of the Congress itself.

Among the points stressed by the Pope were these:

(1) The Liturgy is a vital function of the whole Church and not merely of one group or one definite movement. The Mystical Body lives on the truth of Christ and on the graces that are dispensed throughout its members.

(2) Each part of the Body has its own part to play: the hierarchy to dispense truth from the deposit of the faith, spiritual gifts from the deposit of grace; the people to accept whole-heartedly this faith and these graces and change them into living realities, not by mere passive acceptance but by an active participation in the Sacred Liturgy.

(3) The liturgical movement has appeared as a sign of God's providential dispositions for our own day, as a movement of the Holy Spirit in His Church, to draw men more closely to the mysteries of the faith and to the treasures of grace which flow from the active participation of the faithful in the liturgical life.

(4) Two opposing errors must be avoided in the liturgical movement, both sinning by excess, i.e. a blind attachment to

the Liturgy — "which is not," the Pope remarks, "the entire Church" — to the complete neglect of private worship, and a complete disdain of the Liturgy.

The purpose of the Congress — recalled by the Pope in his allocution — was to show the inestimable value of the Liturgy for the sanctification of souls and so for the pastoral work of the Church. The aspect under which the Congress considered the Liturgy was its significance and value for the laity, provided they could be educated to understand the real meaning of the Liturgy and realize the active part that they should have in it. And the work of the Congress was to examine, with deep appreciation, the work done by the present Holy Father for the liturgical movement.

Three Great Encyclicals

His outstanding contributions were the three great Encyclical Letters on the Mystical Body (*Mystici Corporis,* 1943), on Christian Worship (*Mediator Dei,* 1947) and on Sacred Music (*Musicae Sacrae Disciplina,* 1955), and his legislation regarding the Eucharistic fast (Apostolic Constitution, *Christus Dominus,* 1953), the simplification of the rubrics (general decree *Cum Nostra Hac Aetate* of S.R.C., 1955) and the Restored Order of Holy Week (general decree *Maxima Redemptionis Nostrae Mysteria* of S.R.C., 1955). Accordingly, these topics formed the main subject-matter of the addresses given at the Congress by the leading liturgists of today.

The leit-motiv of all the lectures was the active participation of the people in the Sacred Liturgy — what this meant, how it could be restored and encouraged — participation by greater knowledge of the Liturgy and by playing an active part in its performance by word (in song, in audible recitation of the liturgical prayers and readings) and by act (by taking its due part in the liturgical gestures and ceremonial of the Liturgy).

Cardinal Cicognani in his masterful opening discourse explained the pastoral aspect of the Church's worship, its aim to induce the people to form an intimate union within the Mystical Body of which Christ is the Head and to share "in their proper place" in the liturgical rites, to take an active part in the sacred mysteries. As president of the Congress the Cardinal explained that at this particular Congress there would be no discussions and no petitions would be sent by the Congress (as had happened previously) to the Pope, but His Holiness would be fully informed of the work done by the Congress and of the views of the participants.

Father Jungmann, S.J., gave an enthralling lecture on the

care of souls as the key to the history of the Liturgy, outlining the part in worship once played by the people, its gradual decline to the point of extinction and its restoration now in sight. Abbot Capelle, O.S.B., explained the pastoral theology of the Encyclicals *Mystici Corporis* and *Mediator Dei,* which are the charters of the modern liturgical movement. Father Bea, S.J., dealt with the pastoral value of the Sacred Scriptures in the Liturgy, explaining lucidly how the celebrating bishop or priest is not only the *minister sacramenti* but also the *minister verbi.* Two bishops had as the theme of their discourses liturgico-dogmatic subjects, the Auxiliary Bishop of Toledo (Msgr. Miranda Vicente) dealing with the Apostolic Constitution *Sacramentum Ordinis* (1947), and the Co-adjutor Archbishop of Toulouse (Msgr. Garrone) treating of the pastoral scope of the Apostolic Constitution *Christus Dominus* (1953).

Reports From The Parishes

Of very special interest was the address of Father Antonelli, O.F.M., (*Relatore Generale* of S.R.C.) on the restoration of the Holy Week rites and the principles on which this was based. One of the North American bishops read the very heartening account of the excellent results of the new *Ordo* throughout the vast territory of the United States prepared by the late Archbishop Edwin V. O'Hara of Kansas City — whose sad death at Milan, on his way to Assisi, threw a shadow over the Congress. The Apostolic Administrator of Meissen in Eastern Germany (Msgr. Spuelbeck) gave a most touching account of the celebration of the restored rites of Holy Week in a diocese behind the iron curtain and of all it meant to these enslaved people.

The third great Encyclical *Musicae Sacrae Disciplina* and its pastoral impact was dealt with by the Bishop of Mainz (Msgr. Stohr) setting forth the papal teaching on plainsong, polyphony and hymn-singing by the people. Dom Rousseau, O.S.B. of the Priory of Chevetogne (Belgium), where both the Roman rite and the Byzantine Liturgy are carried out, spoke of the pastoral aspect of the Eastern Liturgies; while Monsignor Wagner (Trier) read a paper on the very interesting topic of art as the handmaid of the Liturgy and its bearing on the care of souls.

Cardinal Lercaro (Bologna) gave an address of absorbing interest on the recent amplification of the rubrics and outlined possible reforms in the Breviary, that the Divine Office may play to the full the part it is intended to play in the spiritual life of the ordinary pastor. He also pronounced — deputizing for Cardinal Cicog-

nani who was, unhappily, indisposed — a brief discourse to close the Assisi Congress.

One topic of special interest for the congressionists was the controversial subject of the extent to which — under the guidance of ecclesiastical authority — the greater use of the vernacular may be allowed in the Liturgy. Cardinal Gerlier (Lyons) dealt explicitly with this matter in a very informative paper on bi-lingual rituals, and Msgr. van Bekkum (Indonesia) spoke of the importance of the vernacular in missionary countries.

The Vernacular Question

Many other speakers made passing references to the use of the vernacular, and their remarks were usually greeted with applause by the congressionists. Authoritative pronouncements, however, did not give too much encouragement to the promoters of the movement for greater use of the vernacular. Cardinal Cicognani at the opening of the Congress while admitting (as the Pope had done in *Mediator Dei*) that the vernacular had its uses in the Liturgy, was eloquent on the beauty and advantages of the "imperial language," Latin; while the Pope in his allocution after the Congress declared quite firmly "the unconditional obligation of the celebrating priest to use the Latin language," and that "when Gregorian chant accompanies the holy Sacrifice, it must be in the languare of the Church." However, these two principles leave the door still ajar to the greater use of the vernacular, to enable the people to join more fully and intelligently in the Liturgy, when the Church, under the guidance of the Holy Spirit, deems it proper to permit this.

The Pope's allocution to the congressionists was, of course, the high light of the memorable week. His Holiness — some salient points of whose discourse have been already dealt with — made it abundantly clear how anxious he is for the progress of the liturgical movement — a term now consecrated by his use of it — that the people may to the full take their part, a conscious, intelligent, active part, in the sacred mysteries, in the worship of the Mystical Body, of which they are an integral part. At the conclusion of his allocution the Pope affirmed that "the different aspects of the Liturgy today not only arouse our interest but keep our vigilance on the alert. We sincerely desire that the liturgical movement should make progress and we wish to help it."

One indisputable conclusion emerges from the great Assisi Congress: that the liturgical movement is not the idle dream of a small group of impractical zealots, but truly represents the mind of the Church.

The Faith Healer And His Crowds

A spreading mania

Alexander Beaton

ONE of those strange, heart-touching ironies, the root meaning of which escape human analysis, came to public attention not long ago.

Jack Coe died in Dallas, Texas, at the age of 38.

Coe was an evangelist and faith-healer—one of the many who have been attracting attention of late not only in this country, but in Europe also.

Something more than a year ago, Coe was sued by the parents of a boy in Miami, Florida, because he had ordered the braces taken from the legs of their 3-year-old son, whom he apparently considered that he had cured. The parents felt that the child's recovery had been retarded.

A week before Coe died, the suit was dismissed by a federal judge. At the time, Coe, himself the father of six children, was in a Dallas hospital.

The ailment that killed him was bulbar polio.

Coe, a native of Oklahoma City, had been one of the most successful of the faith-healers in his appeal to crowds. He operated the Dallas Revival Center and directed a national organization known as the Herald of Healing at Waxahachie, Texas. He had preached to large throngs throughout the South.

Coe was only one of many who have been spreading the faith-healing fad. Among others, California has Tommy Hicks, Leroy Kopp, and Aubrey Lee; Tulsa has T. L. Osborn; Pittsburgh has Kathryn Kuhlman.

"Healer" Agnes Sanford has conducted a service in St. John Episcopal Church, Washington, called "the church of the Presidents." Walter V. Grant operates in the Texas and Arkansas region.

Some take to the airwaves to spread their messages. California's Leroy Kopp and "Brother" Audrey Lee offer healings by radio or television. Brother Lee asks people to put their hands on their radio sets while he "rebukes that vile disease from that body."

The thing has even begun to have international repercussions. A political tempest has raged in The Netherlands over the influence of a female faith healer on some members of the royal family. An International Congress of Parapsychology reported more faith healers than physicians in France, and a growing number in Germany.

The History of Oral Roberts

Best known of the faith healers is Oral Roberts, called by one writer—by no means sympathetic—a force to be reckoned with in America's religious life today.

Roberts, the same age as Coe was at death, is a minister of the Pentcostal Holiness Church. He claims to have had seven direct revelations from God, with orders to preach the Gospel, cure the sick, and cast out demons.

Roberts has toured Canada, the U.S., and the Philippines. He broke off his campaign in Australia because of a barrage of criticism. Eight trailer trucks carry his equipment, including a huge tent accommodating 18,000. He claims that two million persons have attended his revival meetings since 1948 —not counting those who have heard him on radio and TV.

Roberts heads up a corporation, "Healing Waters," headquartered in Tulsa. It is reported to have a book value of $1,250,000, and to have taken in cash receipts of $3-million in one year.

Roberts says he receives a modest salary, duly recorded in the corporation's books. The salary, he reports, is banked under the title of "The Lord's Money" and is used chiefly to support missionaries. However, it is reported publicly that Roberts owns a 240-acre farm with 80 head of cattle, plus a Cadillac.

Roberts says that a legal trust controls the assets of Healing Waters and that the assets are to be given "to the full gospel churches supporting my meetings" to be used for foreign missions and support of their aged ministers.

Healing Waters turns out a monthly magazine with 750,000 circulation, comic books, tracts, tape recordings. It has produced a movie with Roberts as star. Roberts has written six or more books.

Millions of Dollars

Last year, Roberts appealed for $2-million in donations to Healing Waters to "save a million souls" at $2 per soul. He announced his own program: to write three more books, publish 10 million children's books, five million gospel tracts and 25,000 Hebrew Bibles for distribution in Israel; to preach on 500 radio stations and 200 TV stations weekly, conduct 20 major campaigns, and so on.

The TV-radio broadcasts cost $30,000 a week, and emergency calls for the money have gone out. There have been attacks on the broadcasts as contravening the spirit of the code governing responsible broadcasting. Roberts claims he has cured people who merely touched their sets while his program was on the air.

Some Catholics, according to Roberts' magazines, attend his meetings. He and his wife, Evelyn, who travels with him, have four children.

Roberts' autobiography says that his father, a Pentecostal healer, prophesied that his son would be a great preacher, and

that his mother was told by God "while he was in the womb" that he was the Lord's. He was born in the Oklahoma backwoods and grew up with a stutter and weak lungs which became tubercular. He claims he was cured of both afflictions at a faith-healer revival meeting he attended at the age of 17.

Roberts says he first "heard the voice of God" while being taken, on a mattress in the back of an auto, to this meeting.

He wrote that the voice called his name, and that after a momentary fright, he knew it was God. Then, he says, God said He was about to heal him, and he was to take the healing power "to your generation."

Twelve years later, while pastor of a church at Enid, Oklahoma, Roberts said he became haunted by the same voice. He claims he felt "a miraculous power at my fingertips."

Finally he felt his eyes opening and his spirit "being set free." He decided not to preach any longer "unless I could have signs and wonders," like "Jesus and His disciples in the early Church."

He says he began fasting, and lost 32 pounds. Finally he lay down on the floor to "have it out with God." He says God spoke to him "like a military commander" ordering him what to do.

He "put God to the test" by holding a healing service and stipulating that at least 1,000 must attend, and must contribute enough to cover expenses, and "some cures must take place."

He told how he leaped off the high platform to the floor in the midst of his sermon, and the audience started shouting and forming in lines to have him lay his hands on them. "A lot of people were healed that day," Roberts reports.

He wrote that at one service, "the power of God was so strong in my hand that it seemed it would tear my hand from my wrist."

He Is An Adventist

Roberts is a believer in the Second Coming, which he believes will follow a great religious revival, with healing playing the leading role. He claims he has the power to "discern" and thus can pick out sinners and potential suicides.

Faith-healing "cures" have been attributed to "mass hysteria" and its effect upon psychosomatic ailments. The Protestant magazine, *The Christian Century,* has seen the current fad as an evidence of "the seriously disturbed psychic conditions of the multitudes" — the same stresses and strains "which fill half the beds in U.S. hospitals with mental patients."

The Christian Century called the Oral Roberts kind of thing "a travesty of Christian teach-

ing." A committee appointed by the Presbyterian Church (Southern) decried the "desire to use 'faith' to manipulate God . . . the refusal to pray 'Thy will be done.' "

According to *The New York Times* and to Dr. Norman Vincent Peale's magazine, *Guideposts,* the faith-healing movement has spread into many of the more conservative Protestant churches.

A panel of the British Medical Council recently studied faith healing and concluded that "cures" usually are scientifically explainable disappearances of symptoms.

In the faith-healing fad, no attempt is made to examine medically the persons before and after the alleged cures, as is done at Lourdes, where the strictest scientific scrutiny is applied. Oral Roberts, when a cure fails, explains that somebody's unbelief in God has tied God's hands.

At Lourdes, the scientific requirements are so stringent that only 44 out of 1,200 reported cures, up to 1952, had been accepted by the Church as miraculous.

The Church will not so much as consider a cure until it has been studied by two medical boards, one at Lourdes and the other at Paris, and both have testified that the event cannot be scientifically explained. All neurotic cases are automatically ruled out.

To be certified as miraculous at Lourdes, a case must meet these qualifications: there has been no treatment, no drugs — no curative agent of any kind. The healing must be instantaneous; it must not come in a period of convalescence. Function must be restored to a useless organ, and the irregularity of the healing method must be evident.

Ruth Cranston, in *The Miracle of Lourdes,* tells about a boy who recovered, after entering the waters at Lourdes, from postencephalitic idiocy. The Church refused to pronounce the case miraculous because the physicians who had treated the boy before he went to Lourdes would not submit records.

God's Journalist

The late Father Daniel A. Lord, S.J., used to average 20,000 words a month for publication. In an emergency, he could turn out 15,000 words a day on a familiar subject. He never got on a long-distance train without a typewriter—and, one might add, he much preferred trains to planes.

He wrote pamphlets (200 in all) rather than books, so as to reach the large direct audience. And he *did* reach them, for he sold 15,000,000 copies.—**The Irish Digest.**

A Catholic Chautauqua

Behind the lecture program

Mr. Frank P. Thomas

FOR the past ten years Alma Savage, a smiling, soft-spoken former school teacher, has been wrestling with a business in which anything can happen and usually does. Out of the living room of her apartment in midtown Manhattan she runs the only nationwide Catholic lecture service in the U.S. Hers is one of the few cases on record where a business has been turned into an apostolate, for that is how many regard her work.

Her job of bringing Catholic speakers and audiences together could not be done without the dedication of a Christopher, the patience of a nun, the zeal of a missionary and the hard-headed salesmanship of an ad agency. There are no hours. The day starts each morning when Alma returns from early Mass. It lasts into the night with telephone calls, interviews, callers, mail to be answered, and dates, planes, and train schedules to be juggled.

On the "sending" end of her apostolate, complementing Alma's own dedication, are her speakers, a group of men and women who come close to being heroic in their convictions and in the keeping of their "appointed rounds."

To get to their audience, some of Alma's speakers have skidded down icy roads into ditches, flown through blizzards, and risen from hospital beds. They have hop-scotched two states out of their itinerary route, and back again, in order to substitute for a speaker taken ill.

One of them, bound for Toronto, found himself grounded in a midwestern airport by a snowstorm. Realizing that he was on a long waiting list for the next plane out, he stalked the airport manager until that official threw up his hands and exclaimed, "Look, mister, I promise I'll get you on the first plane I can get up into the air, even if I have to strap you to a wing!" After a hair-raising flight (not on a wing) he arrived slightly late, to find an audience in Toronto's largest, auditorium waiting patiently for him to make his appearance.

There was the time when one of Alma's circuit riders, Dr. Erik von Kuehnelt-Leddihn, the Austrian author and world-traveler, found himself in a frozen dilemma in the Northwest. En route to Portland, where he was to connect for Seattle, Erik's train was stalled by a snow-slide. He looked impatiently at his watch and then

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Mr. Thomas is a New York journalist.

out the window on the snow-covered slope of the Columbia River Valley. In a flash Erik, a seasoned hitch-hiker, made his decision. He grabbed his two suitcases and headed for a door. Pushing past a conductor who kept shouting that it was "against regulations," Erik jumped off the train into knee-deep snow. He lugged his suitcases down the side of a mountain to a trail that paralleled the river, hiked into Portland, caught a plane, and arrived in Seattle on time.

Combination Apartment, Studio, Office . . .

The people who visit around Alma's coffee pot are as diverse as any you would find anywhere. Her speakers come in from points all over the world (one comes from a sheep ranch in Northern England) to fill their lecture engagements here. Their first stop is her living room, to discuss arrangements and itineraries. They are such people as Father Placid Jordan, O.S.B., Prof. James M. O'Neill, Barry Ulanov, Father Claiborne Lafferty, William C. Kernan, Bella Dodd, Bruce Marshall, Eileen Riols, Dr. James B. Kelley, Douglas Hyde, Roma Turkel, Msgr. John J. Dougherty and Sir Arnold Lunn, to name just a few of her lecturers.

To meet them is to know that they are most unusual people. They have to be to do what they do. Invariably one finds a humility, a richness of experience, lives of accomplishment, an articulateness that can leave ideas ringing in the heads of people. And with it all they usually have a sense of humor that enables them at once to titillate an audience or to laugh unabashedly when the joke is on themselves.

There was the night in Los Angeles when Bruce Marshall, the Scottish novelist, received a rather delicate question from a woman during the question and answer session. In replying, Marshall decided to preface his remarks with the words, "Madam, I don't wish to be rude . . ." At this point a man rose from the audience and shouted, "Oh that's all right, Mr. Marshall; last year we had another author here and he was much ruder than you!"

Nervous Talent

Do these seasoned speakers ever get the jim-jams before an audience? They are frank to tell you they often do. But many times it's for reasons you wouldn't suspect.

Ask Dr. James B. Kelley, a brilliant Catholic scientist, about a night in York, Pa., and he'll mop his brow. A few months ago the Catholic Forum there decided to try an experiment. Instead of having a prepared talk they asked for a speaker who would answer questions throughout the evening. Then, for two weeks in advance, the Forum ran a series of ads in the local papers,

secular as well as Catholic, with the headline, "What Does the Catholic Church Teach about Birth Control, Divorce, Confession, etc." Readers were asked to submit questions and were invited to come to the meeting and hear the answers.

That night, after Dr. Kelley was introduced to a packed house, the chairman handed him a bundle of questions and he was off for one solid hour and a half. "Neither the speaker nor the audience can get bored with this kind of an evening," he assured the writer. "I sat down that night dripping wet, but the way those people reacted made it all worth while."

But what was it that really made his heart sink that night —the questions? "No," he grinned. "It was the first two rows of that audience—they were packed solid with priests! After answering some of the tougher questions I'd check their faces. If they kept smiling, I'd go on. But if they frowned, I knew I'd have to go back over the answer."

One of the nightmares that plagues Bruce Marshall is that one day he will suddenly be asked to get up and speak before a large audience without having prepared his talk.

That very nightmare came true recently to one of Alma's dynamic speakers, Roma Rudd Turkel, former advertising copywriter, author, and mother of four. Roma was booked to do her talk on "The Apostolate of Casual Conversation" for the commencement - Communion breakfast of a Catholic business girls' school. On arriving she picked up the printed program and saw to her horror that her topic was to be "Opportunities for Catholic Graduates in Business." Suddenly she heard the chairman call her name and she was before the audience.

"I looked into those expectant faces and my mind was a blank," she confessed. "I actually stood there and said a silent prayer. Then it flashed through my mind. 'Why, you've been in business for twenty years, on both sides of the desk. Tell them from your experience about the practical things that can help them.'" And she did for fifty full minutes, followed by resouding applause. But just the same Roma fervently hopes she'll never be put on that spot again.

Broadened, But Not Broad

In many respects, Alma's background is as unusual as many of the speakers she books. Alma, a trim spinster with wavy gray hair and smiling blue eyes, is a native of St. Louis. She is the author of a handful of books for adults and children. To get material for one of her books, about the work of the Catholic missionaries in Alaska, she once traveled 14,000 miles by plane, train, and riverboat. After graduating from Washington University,

she tried her hand as a schoolmarm for a year, then decided to come East to get closer to the publishing world. She became the first woman to sell Catholic books across the country, traveling an average of 15,000 miles a year for Sheed and Ward.

In June of 1946 she went to her friend, Msgr. John J. Hartigan, now of White Plains, N.Y., to discuss the idea of starting a Catholic literary agency. Instead he suggested that even more urgent was the need for a Catholic lecture service. He admitted it would not be easy, since three attempts to get one off the ground had failed. She accepted the challenge. It is a little realized fact that a lecture agency is a difficult business to bring off financially. Many times both speaker and service are lucky if they break even.

Sometimes the cupboard goes bare. There was the time about five years ago when there were no funds left to carry on. After some sleepless nights, Alma decided to write a letter to some of the people who knew about her work, appealing for a loan. The money came in like magic, almost overnight. One of the people who responded was an Archbishop. Alma sent him her I.O.U. He later returned it to her, saying, "Tear it up. I have had great satisfaction in sharing this work with you."

A Twofold Function

To Alma the function of the Catholic lecture service is twofold. First, it is an apostolate that permits an exchange of the best Catholic ideas from all over the world. This inspirational Catholic knowledge develops the Catholic mind, fosters an awareness. Today, Catholics must know the answers to questions, she feels. Second, for non-Catholics there comes a critical interval between the first question they ask and that final conviction that leads them to conversion. This critical interval of interest must be fired by a personality, Alma believes. The lecturer thus becomes a catalyst in the conversion process. Such has often been the case.

The Catholic lecture movement is as much alive today as ever, Alma believes. She is constantly sought after for advice on speaking programs and has given help in setting up many forums around the country.

Nothing Like It

"One thing in the world is different from all others. It has a personality and a force. It is recognized, and (when recognized) most violently loved or hated. It is the Catholic Church. Within that household the human spirit has roof and heart. Outside it is the night."—Hilaire Belloc.

Peddlars' Progress

The church-goods catalogues

John Sinnott Martin

EVERY year, when the church-goods catalogues come in, I go through them to note what progress, if any, the contents evince towards increased liturgical correctness. A few examples should make this an interesting pastime for a rainy afternoon or evening in the rectory.

Bells are a prime indicator. There are still a few of the once prevalent and long prohibited gongs, dinner chimes and miniature xylophones, as well as the modern and highly expensive electric chime, guaranteed to resound from the Sanctus to the Pater Noster and from the latter to the Last Blessing. But more space is now given to the approved hand chimes and the purist single bell. In some instances the catalogues give the latter the major play. It's a liturgical gain.

Even more heartening is the wider spread of linen. Once almost extinct in our more baroque listings, it has now reappeared in alb, surplice, and altar-cloth form, both with and, mirabile dictu, without inset and/or edging of lace, net, and other liturgical lingerie. It is no longer impossible to order palls, corporals, and other linens without the tatting and baby lace that were once accomplices before the fact. The trend is significant and should be encouraged by the more masculine type of purchaser.

The vestment section, formerly entirely fiddle-back, is now predominantly ample—or medieval-minded. It is regrettable, however, that a majority of advertizers cling to the appellation "Gothic" for these offerings. Nobody makes, buys, or handles Gothic vestments. They have been totally forbidden because they were totally impractical. Ample vesture was at times forbidden because it was labelled Gothic by the purveyors of such wares. Today the difference is widely known, except by some catalogue makers. Or perhaps they know but just don't take the trouble to change the old head. It's always easier to copy than to change, even at a loss.

Old style safes for incorrect tabernacles continue to take space, though in decreasing ratio. There is, of course, some demand for them since old altars cannot always be remodelled, whether for reasons of expense or of donor opposition, and such a safe is better than no security. And, too, old and incorrect altars and tabernacles are still and all too frequently being installed. But the proper kind of tabernacle appears in wider variety than

Father Martin is pastor of St. Vincent's Church, Baltimore.

even a few years ago—an infallible sign of artistic and liturgical advance.

Better Statues

Statues continue to improve, probably because artistic taste in better. The smaller price differential makes carved wood a better competitor with plaster than marble. Even the addition of glass eyes—no great improvement in my book—has failed to stem the decline of composition images, despite the great improvement in the latter during recent years. Unhappily we still have figures of the Crucified with open eyes and uplifted head that, combined with a pierced side, constitutes an anachrononism if not an actual Scriptural heresy. On the credit side for crucifixes, there is a far wider selection in both material and treatment, although I must confess to a distaste for some of the more grotesque examples.

The good old triple oil stock is still with us, in spite of the fact that, until recent permission for pastors to confirm in certain exceptional cases, a priest usually had need only of the Oil of the Sick outside the church. An exception may be noted for priests with missions who had to carry oils for Baptismal ceremonies with them. Yet catalogues seldom list the single O.I. stock that is most convenient on routine sick calls. Mostly they come three in a stack—take 'em or leave 'em, all or none.

For some reason—or maybe just none—one of the simplest, good-pouring, easily handled and most durable cruet sets never gets a mention. You can buy them almost anywhere but they don't appear in catalogues. We hope it's not because they are also among the least expensive.

But there is much to encourage the appreciative and discriminating buyer of church goods. True, there is still lots of plaster, but there is also a growing selection of wood and marble carving. Carved wood has almost driven out the old composition altars and shrines. Vestment materials and design show better taste and workmanship. There are many new and good samples of altar furnishings, including candlesticks, candelabra, vases, etc. There are even altar canopies of various types and a fair range of choice in dossal draperies. Ambries (comparative newcomers in catalogues as well as churches), baptismal and holy-water fonts, holy-water containers, prie-dieus pulpits and (another newcomer) lecterns, now take pages. Poor and votive-offering boxes show increased signs of artistry.

Generally the market will supply what the consumer demands. An exceptional few firms try to stick to the rut of past performance. Time and competition soon correct any such attempt at restriction.

Magazine Sales In The Vestibule

A progress report

Alvin Illig, C.S.P.

A FOUR-MONTH old baby flexed his muscles this month and a quarter-million Catholics got hit right in the eye.

The baby? Publishers' Parish Service.

The eye-catching blow? Two million capsule reviews of the February issues of eight leading Catholic magazines.

Publishers' Parish Service is a simplified sales and service system to help parish priests get more effective and efficient use out of the Catholic Press.

The reviews, printed in free, four-page leaflets, are but the latest step in the new service's attack on the age-old bugaboo of the Catholic Press — distribution.

Priests alert to the exceptional educational values of the Catholic Press have welcomed the infant service with open arms. As a first step in the new program, 500 parishes were equipped, free, with ultra-modern display racks for books and magazines. Next came a one-stop clearing house for orders, changes and payments so that one letter or one check can order or pay for a variety of magazines.

The baby, still under wraps, is protecting parishes at all times against loss from unsold copies of magazines. To avoid waste, these left-overs are given to the parishes without charge for free distribution to hospitals, prisons and other institutions.

Now priests are receiving from the service large quantities of the free leaflets describing each month the principal articles in each of the eight publications.

The reactions have been inspiring. Typical is this note from Rev. Edward J. Draus of Hamilton Square, N.J.: "I am grateful as a pastor to have such a service so that I can give my people the opportunity of at least sampling excellent Catholic literature." Rev. T. G. H. of Los Angeles offered best wishes and a prayer for success and added, "I am sure the readers will profit most of all."

Publishers' Parish Service is being run by the Paulist Fathers' Information magazine. Cooperating are Catholic Digest, The Catholic World, Family Digest, Jubilee, The Liguorian, Messenger of the Sacred Heart, and the Sign. All are anxious to see the service successfully through its first steps.

Depends on the Clergy

The real direction of growth, however, will be given by the

Father Illig is managing editor of "Information."

priests who use the service and make known their needs. In fact, Publishers' Parish Service was conceived of necessity — and of necessity born suddenly.

Last October's issue of THE PRIEST provided the tip-off of what was to come. In an article titled "Getting the Message Around" THE PRIEST focused attention on a new attempt to distribute general interest Catholic magazines and economical paper-back books. The article described in detail why and how eight leading Catholic magazines and Image Books had formed a cooperative to supply Catholic parishes with big professionally designed and manufactured display racks.

The impetus the program got from the article in THE PRIEST and a concentrated advertising campaign brought quick success. But even before the success was evident, distribution-conscious men from the Messenger of the Sacred Heart and the Liguorian warned of a major flaw in the new cooperative program that could destroy the whole project.

They cautioned that unless a new central organization was created to service the big racks, the confusion created by a multitude of little bills would destroy a parish priest's interest.

A phone call from Chaplain Frank Ebner of the Manhattan Beach Air Force Station in Brooklyn pinpointed the problem. This was it: Every priest who accepted the display rack for his parish was going to receive regularly eight different bills from the sponsoring magazines. The annoying repetition of the many small bills would be just enough to irritate the pastor and in a few months drive the average busy priest to the point of throwing the whole blessed plan right out the vestibule door.

A Problem Solved

Late in October all attempts to dodge the issue were declared futile. A meeting of publishers was called and in a smoke-filled room in New York the cooperating magazines put the pressure on Information to do something immediately about a unified bill. Since Information had produced the original idea of the point-of-purchase rack and sold the plan to each of the publishers involved, the consensus was that Information should do the billing.

Time was very short. The November issues of the magazines already were in the mail to several hundred rack customers. In less than six weeks the billing operation would have to be functioning. Bill Flynn, lured from the New York Times by the Paulist Fathers last July, had encouraged his bosses at Information to accept responsibility for billing so the problem of organizing the service was tossed to him.

Coordinating 500 parish accounts with eight different magazines each of which had a different monthly shipping date presented many problems. The system had to be so created that within six weeks it could smoothly bill 50,000 magazines and eventually bill ten, maybe fifty times that number.

Quick decisions were necessary. One, credits had to be granted on left-over copies. Two, priests must be encouraged to deduct the costs of unsold copies. Three, for the sake of accurate circulation figures, credits and sales had to be reported by month of issue. Four, the invoice had to provide space to note credits by month and to compute deductions. There is no such bill? Then design one!

An I.B.M. accountant, Wally Pyne, was flown in from Boston. Rush meetings were held with Father Donald Nealis, C.P. of the Sign, an expert in Catholic publishing systems. Airmail letters and long-distance phone calls criss-crossed between publishers, printers, business managers, promotion men.

All the while more racks were going out, more magazines were being mailed.

Could the billing get started soon enough? Salesmen claimed it usually took eight to ten weeks just to print a new bill form. "Usually" didn't count, delivery was made in five weeks. An index-card company put together newly designed forms in a little more than a month. The new invoices and forms bore a strange title, Publishers' Parish Service. A multigraphed letter had to go out before the bill introducing the new service and explaining how it worked. Letters also accompanied the bills when they were mailed December 6th, scarcely six weeks after the decision to form the consolidated billing service had been made.

One Central Agency

A brief pause was permitted to survey what had been done. Publishers' Parish Service had been born. Eight different publications — magazines published by the Jesuits, Passionists, Redemptorists, Paulists, two by diocesan-owned groups and one by a company of laymen — were now being bought and sold through a central distribution organization. America's Catholic Press had just been led past a new milestone by a baby organization.

Father Ebner and our distribution-wise executives, Charles Felton and John Masterson of the Messenger of the Sacred Heart and Father Huber of Liguorian were right. Central billing was necessary. Bill Flynn was right. Central billing was possible.

That's how Publishers' Parish Service was born. To America's priests, how it is growing is more important. Today, about

four months after its first appearance, it is secure enough to boast of four revolutionary services it can offer to priests who are anxious to make the Catholic Press work for them in their parishes.

The Rack Comes Free

First, Publishers' Parish Service is the only organization to equip Catholic parishes with modern, commercially-sound display racks which are complete in every detail, yet make no charges. Capital needed to get the project moving totalled more than $40,000. A budget of $12,000 was set aside just to cover costs of manufacture and shipping. When the 500 racks originally ordered were obviously not going to be enough an additional 100 were made. By the middle of this month the supply of 600 will be exhausted. If the youthful new service continues to grow and the needs of parishes are made clear, additional racks will be made available in the fall.

Second, the unified billing operation — a revolutionary advance in Catholic Press history — was created. Each month now, on one simple invoice, the pastor can see at a glance just what magazines he is receiving for church-door sales, the quantity of each title, the wholesale and retail prices of each, and what his total cost for the month will be. One check then covers the entire operation. One letter can bring additional copies of several titles.

Third, Publishers' Parish Service extended the no-risk guarantee against loss on unsold copies to cover all magazines on its racks. What's more, the service encourages pastors to take credits. Each month when a pastor gets his new magazines he takes the old ones off the rack and deducts from his invoice the cost of the leftovers. Publishers' Parish Service does not require the return of the whole magazine or any portion. The pastor can send them instead to a hospital, to the missions or just burn them.

The Leaflet Review

Fourth, in the boldest step in its brief existence, Publishers' Parish Service had produced direct-to-consumer advertising — the leaflet reviews. The quarter-million distributed in February are not half of what will go out each month in the near future.

The leaflets, like the other programs of Publishers' Parish Service, were created to fill a need. Racks with a variety of books and magazines on them are either not present or not noticed in most of our churches. Parishioners have to develop new reading habits. Pastors need help in getting people interested in the Catholic Press. This was apparent from letters like this one from Father E. T. Sevino of Haverhill, Mass.

"So many Catholics are illiterate as far as *our* publications are concerned; they're almost afraid of 'getting stuck' with dry, pietistic stuff. Your leaflet idea is excellent; once the people get some familiarity with the types of topics handled in this strange phenomenon called the Catholic Press they may be less reluctant to buy."

The leaflet is four pages, 3 inches wide and 5 inches long. The cover contains a few words from the pastor encouraging his parishioners to read fine Catholic magazines. On the inside pages and back cover the lead articles and features of each of the magazines for the month are highlighted. Every month the message from the pastor will change and new features will be stressed.

Pastors using Publishers' Parish Service may have as many leaflets as they desire. Initially, 200, 500 and 1,000 are being sent to the parishes according to size. Pastors who want more can get them simply by sending in a card or making a note on their next invoice payment.

The free leaflet is designed to whet the interest of the parishioners and entice them to the parish literature display. In addition to immediate sales, this new direct-to-consumers service will build prestige for the entire Catholic Press. Parishioners will see at a glance that America's Catholic Press is maturing and is not concerned just with miracle stories and pious platitudes. They will see that the Catholic Press has solid meat to offer those who but take time to read.

A pastor who inserts the monthly leaflets into his bulletin or instructs the ushers to distribute them before or after Mass, will have within a year's time a parish that has an entirely new and extremely healthy respect for the Catholic Press. When this respect and appreciation grows the work of the Church will surge ahead with new impetus.

Will It Last?

It is still too soon to know if enough priests will retain enough of their early enthusiasm for Publishers' Parish Service to keep the infant business alive. Its fate will be decided this May at the annual Catholic Press Association convention in St. Louis when executives from the eight participating magazines sit down to consider costs, budgets, potential value and the job being done.

Already, Publishers' Parish Service shows promise of solving the frightful distribution problem that has plagued the Catholic Press. But it will not succeed without the active support of the majority of priests in the nation. The needs of priests, their parishes and parishioners, will determine the

direction in which the infant service grows. You can play your part in the up-bringing of this child of promise by writing to Publishers' Parish Service at 401 West 59th Street, New York 19, N.Y. You know your problems. This article outlines some of the Service's plans. Your comments, suggestions, and criticisms will be invaluable at this time and will help build an organization that will make the Catholic Press serve you and the Church more effectively.

Masonry—A Religion

"Life" magazine, perhaps unwittingly, rendered a signal service to the Catholic Church when, in featuring "The Busy World Of Freemasonry," it made the point which informed critics of American Masonry have been vainly trying to make for years—namely, that the Masonic Lodges are not just fraternal organizations nor only social contact places, nor even merely philanthropic centers, but that they are part of a gigantic international fraternity which is in reality a peculiar church establishment with its own peculiar dogmas, ritual, and creed.

This, in fact, is exactly what the late journalist and scholar Arthur Preuss contended many years ago in his penetrating and analytical critique, "American Freemasonry." In it he showed, on the basis of Masonic authorities themselves, how the Masons, who are the most vociferous in their consistent opposition to Church-State alliances, are themselves a church, crassly materialistic-naturalistic though its dogmas may be, which moves and operates for the most part anonymously and for that reason exerts tremendous influence on American attitudes, policies and morals.

"Life" rendered the one distinct service of characterizing Freemasonry for what it is: a religion, a church, an organization which, despite its traditional animus towards "medieval superstitions," dogmas, "authoritarian" concepts and creeds, is nevertheless an authoritarian and inflexibly esoteric creed vehemently intolerant of all other competing creeds which it attempts to divide and draw together into a jumbled and innocuous heap vaguely characterized as the new "world religion."

Thank you, "Life" magazine!—**The Witness.**

S.O.S. – Save Our Sisters!

A program of thoughtfulness

John E. Coogan, S.J.

WITH parish schools multiplying across the country and being filled to the doors before the paint is dry, our pastors are finding with consternation that the supply of religious teachers is strictly limited. Hurried suggestions are being made as to how to increase the flow of vocations. Some of these suggestions are very promising and should be utilized to the limit. But meanwhile we might well consider whether we are making the best use of those teaching Sisters we already have.

Most of us priests would agree that our Sisters are as a group the most outstanding examples of the holiness of the Church in our time. We are not surprised that the Rationalist Lecky declared that "In the Sisters of Charity the religious orders of Catholicism have produced one of the most perfect of all types of womanhood." Neither do we wonder that even the cynical H. L. Mencken acknowledged, "I respect a Catholic Sister of Charity much as I respect a Bach or a Michelangelo."

We understand, too, why Florence Nightingale, the restorer of nursing in England to its pre-Reformation position of respect, should have begged Manning to enable her to secure a nun's training for her own nursing career, saying, ". . . what training is there compared with that of a Catholic nun? Those ladies who are not Sisters have not the chastened temper, the Christian grace, the accomplished loveliness and energy of the regular nun. I have seen something of different kinds of nuns and am no longer young, and do not speak from enthusiasm but from experience."

Finally, we understand why the Redemptorist St. Clement Hofbauer in passing a convent uncovered his head twice, once to the Blessed Sacrament, and a second time out of respect for the Sisters residing there. For, as he confided to one Sister, "Only on your deathbed will you realize what a great grace it is to be called to the religious state. All worldly grandeur and glory are as nothing in comparison with it."

While we gladly agree that all these things are true of our teaching Sisters, yet in the stress and strain of the too busy day we are likely to give little evidence of our appreciation. Perhaps by habitually acting more in accord with our appreciation we would make the labors of the Sisters both more agreeable and more fruitful. Given half a chance to be their better selves, they would make

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Father Coogan teaches at the University of Detroit.

evident to girls trying to decide their own vocations that in convent teaching they would realize Christ's promise to those who give up all things for Him — "an hundredfold in this life as well as eternal happiness in the world to come." If the life of the busy religious teacher were more evidently the "treasure hidden in a field," the "pearl of great price," we need not doubt that the number of those rejoicing to "pay the price" would multiply.

Be On Time

Here are a few suggestions of the ways many pastors show their appreciation of the worth of our Sisters. First, as aids to religious living: see to it that the community Mass is offered punctually and at a convenient hour. Our Sisters are "regulars," they live according to rule. Their many duties are possible only if they are enabled in their spiritual exercises to follow the rule. If the hour of community Mass is a hit-or-miss affair, they are distressed, inconvenienced, humiliated. Whether or not "Punctuality is the courtesy of kings," it is a practical necessity for orderly convent living. In some smaller parishes perhaps only Holy Communion can be given the Sisters before the parish or school Mass. Then let it be given in good time. The convent hour of rising is necessarily early. The Sisters should not be kept interminably waiting a "survival of the fittest" — for their breakfast. In such rare emergencies as make the timely giving of Holy Communion impossible, let legitimate authority decide whether the recent mitigation of the Communion fast would not permit the Sisters a liquid breakfast at a suitable hour. It is positively indecent to force them to snatch a breakfast between the school Mass and the opening of classes.

A further aid to our Sisters' spiritual living might be given them in their weekly confessions. Rome has of course urged that in those institutions where there is daily reception of the Blessed Sacrament there should be an opportunity first to confess. Apparently such an arrangement for our Sisters is ordinarily impossible. Let then the weekly confession be made at its best. Confessors should accept their appointments at least willingly. What more priestly work than to aid the Spouses of Christ to grow in the spirit of their profession? Let our priestly willingness to serve be shown in punctuality in hearing confessions; our Sisters will appreciate the service that is given regularly and promptly. And let the confessions be given the time that seems needful. The confessor should not begin by rationing the time. Nor should he arrive in a taxi, left throbbing at the curb while the Sisters rush

through their confessions, keenly aware that every scruple brought forth will register in dimes on the meter. Let the confessor take time for some encouraging words, a bit of advice. As St. Teresa has said, "None of us can do our best spiritually unless under the gaze of a pair of friendly eyes." Of course once in a blue moon a Sister may show herself unappreciative, wishing only absolution. But the confessor is sent by Mother Church as a physician, a guide of souls, and should at least offer of his best.

They Need Good Books

To aid in the daily spiritual exercises of our Sisters pastors might well be on the lookout to supply helpful books for the convent library. The Sisters' meager salaries often are twice spent before meeting the need of such spiritual books. So large a portion of the salaries must go to the motherhouses to train up another generation of teachers — and to care for the disabled veterans of former years — that the addition of another good book is a real event. The Sisters might well be asked what books they wish, or they might be given a fund from which to make their own purchases. If almsgiving is the duty of even a parish, where could the duty be more properly exercised than for our Sisters?

One spiritual aid to convent-living the canon law especially provides is the episcopal visitation each five years. Quite commonly this task is delegated to priests. The visitation being a matter of law should be seriously undertaken. The Fathers of the Council of Trent in confessing that the Church needed renovation "in head and members" acknowledged that the systematic investigation and suppression of faults had been slackly made. Mother Church seldom needs a multiplication of laws. But she does need that her laws be conscientiously enforced.

The priest designated for convent visitation has not treated the duty with respect if he has merely presented himself before the community, asking whether any want to see him. The fact that no Sister speaks up is no proof that none have need. It must be made possible for each to have her say without singling herself out. The more necessary a convent visitation the more embarrassing it is for an individual to ask an interview. The whole situation is made impossible if — as sometimes happens — the interview must be had while the community sits nervously measuring the flight of time and wondering what can possibly be keeping Sister. All the Sisters should be seen in private for some time at least, even if nothing is talked

of but the weather. They can at least hand over a written account of what they would wish to say.

Freedom of Confession

A matter to be carefully looked into in the convent visitation is freedom of confession. No tolerance should be shown the slogan that "Our Sisters don't go out to confession." Mother Church has provided religious women with "the freedom of the children of God." Correctly understood, that freedom is to be maintained. A continuing aid to such freedom can be had from the instruction in religious rights and duties found in periodicals published for religious, edited by competent clerics. The failure to provide such reading for a community must not be excused on the score that "The magazines have some good articles, but you can't put them out for *all* the Sisters." And priest editors of such magazines must not be made to feel that they may not write plainly of the canon law rights of religious lest the magazines be denied the community or subscriptions canceled.

So much by way of spiritual aid to the Sisters. Experienced pastors will think of much besides. Now as to aids through the working day. When the Sisters return after their summer "vacation" — probably spent laboring at term papers in summer school, canning and scrubbing at the motherhouse, or recovering from operations — let the ladies of the parish welcome them with a "house warming" of some kind, including a warm dinner. Occasional "showers" of canned goods, baked goods, and fruit during the year will be reminders that the Sisters are the pride of the parish. Parishioners will be quick to show such courtesies if they are made to see clearly that their pastors hold the Sisters in deep reverence for what they are, truly an "answer to prayer."

Let the convent be conveniently furnished, mindful that those miserable salaries evaporate in the face of today's inflated prices. Gifts of flowers for the convent chapel at least on special feast days are a nice way of showing that charity that "never says 'It is enough.' " Some parishes are now giving the Sisters the use of a car or station wagon — maintained at parish expense — for which many of the young Sisters are expert drivers. Such equipment makes it unnecessary to be constantly asking parishioners for transporation on errands that may call for hours of waiting, often at times most inconvenient.

Exercise

A kindness much appreciated by the Sisters is the pastor's offering of the use of — let's face it! — the gymnasium at such times as are practicable

to parish and Sisters alike. Many a convent problem would be solved if the younger Sisters especially could work off their vacation time energy at basketball, roller skating and such things. Today active, energetic, sports-minded girls are entering our convents. They cannot be expected to spend those precious vacation days crocheting or playing "jacks." And as for the non-athletic, if they had half a chance to familiarize themselves with the sports that school girls commonly indulge in, there would be less need of their asking pastors whether it was quite all right that the girls should be playing *badminton.*

As regards school duties, let us remember that our Sisters are professional *teachers,* not sacristans or even janitors. Our shortage is of *teachers;* hence our teachers are to be so treated that they may reach maximum efficiency as *teachers.* There need be no shortage of lay help for the multitudinous tasks of arranging the sacristy, caring for and decorating the altar. And may God forgive the pastor who at week's end expects the Sisters, barely surviving the five-day battle of the classroom, to buckle down and sweep the church! Even such white-collar duties as counting the collection and typing parish materials should be spared the Sisters. Of course they will yield to pressure when asked. But "Life is a warfare" at best in the nun's teaching career. Casual additions to the burdens of teaching would be laughable if they were not tragic. When pastors of new parishes are positively in tears because their schools stand ready but idle because of a shortage of Sisters, is it less than sinful that other pastors should be squandering the time and energy of their Sisters on a thousand unpedagogical tasks? On the other hand, blessed be the pastors who make themselves responsible for sharing in the classroom religious instruction, especially for the upper classes and in the more delicate matters of morals. And thrice blessed the pastors who are alert to problems of school discipline, particularly in the case of the overgrown, older boys.

The Laity Can Help

Let lay help operate the cafeteria, the bookstore, and the library. The duties still to be performed by the religious will make up a task that would bring a scream of protest from a Missouri mule. Let us show our respect for our Sisters by sparing them what we can. Even a portion of the teaching task itself may at times be lifted from their shoulders. Why should we not provide substitutes during an occasional illness, as is done in the public schools? There are surely ladies of the parish who can step in for a day or two to permit an

ailing Sister to take such rest as will permit her to ward off an incapacitating illness. Mothers appreciative of the lives dedicated to the education of their children will not think it too much to spend an occasional day in such service.

One special way of showing appreciation for the Sisters is welcoming their veterans to the parish. There is a convent saying that the best way to judge the pastor's attitude towards the nuns is to see how many of the elderly Sisters are sent to his school. The less friendly pastor is more demanding of youth and has scant appreciation for the "40-plus." In these days of the "wonder drugs" the years of relative usefulness are being extended. The veterans have much to offer. For one thing, they can show their juniors what it means to grow in wisdom, age, and grace through the years. They cannot bear the burdens that once they could, but there are many duties that they can perform at least as well as the younger generation. Both for what they are and for what they can do they should be welcome.

Finally, life for a teaching Sister, throbbing with loyalty to all that is Catholic, can be saved humiliation and heartburning by the pastor's completely Catholic spirit in the admissions to his school. Pope Pius XII has declared that "Those who enter the Church, whatever be their origin or their speech, must know that they have equal rights as children in the house of the Lord, where the law of Christ and the peace of Christ prevail." That welcome includes the Negro. If all Catholics "have equal rights as children in the house of the Lord," they have equal rights in our parish schools. In times not too remotely past our Sisters could at the opening of the school year grieve at the sight of colored children waiting patiently for an admission that would not come. That sort of exclusiveness has been banned by even man-made law for our public schools. Let it be banned by God's law from our own.

When colored children have complete acceptance in our schools, perhaps all the Mothers General of our teaching orders will gain the courage to welcome colored postulants into their ranks. For the Holy Ghost cannot be relied upon to refuse vocations to the dark of skin. At some not distant date the too thin ranks of our teaching Sisters may be happily swelled by the addition of many such girls, "black but beautiful." And we shall all have developed another dimension in our appreciation of the wonderful thing it is to be a Catholic.

The High-School Religion Class

A gold mine for the parish priest

Robert E. Southard

THERE is a gold mine in every high-school religion class. It pays out to any parish priest willing to dig.

The sacraments, it is true, give grace of themselves; but equally important is the fact that the grace received through the sacraments is in proportion to the knowledge, love, and appreciation of the receiver. So, it comes to this. Even the sacraments, for some of their efficacy, depend to a certain extent on education. To be fully efficient as a priest means to be an efficient educator.

The parish priest has a variety of possible contacts for educating his people: the parish visit; the confessional; the Sunday sermon; convert and study groups. These are all worth considering, one by one, before making a comparison.

Parish visits promise the least in terms of formal instruction. They necessarily are rare because in modern parishes there are many families and priests have many other pressing duties. Anyhow, as a matter of experience, such visits have value more in the way of sociability and good will than in the way of formal education.

The confessional is the best place for instruction in some instances; but it does not serve for general purposes. Personal instruction is badly hampered when the penitent is unknown to the priest. Worse yet, time is very short either because there are many penitents to be heard or because embarrassment makes a penitent impatient of staying long in the confessional.

Many priests who avoid teaching high-school religion feel that they can do their best instructing through the Sunday sermon. On the other hand, a professional teacher of religion who also has experience with the Sunday sermon, is keenly aware of many limitations in the sermon situation.

The Captive Audience

It is impossible to deliver a pointed instruction to the ordinary Sunday congregation which consists of the following mixture: persons married and unmarried; men and women; boys and girls; babies and octogenarians. Then, too, except for a core of identical listeners, this audience is more or less different from Sunday to Sunday.

Many in the Sunday congregation pay attention rather out of respect for the house of God than out of interest in the sermon. Whatever the case, they

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Father Southard writes from Omaha.

can ask no questions; they take no notes; and they infrequently think or talk about the sermon afterwards.

To a teacher it would appear that these drawbacks to the sermon situation explain why some points of detail, like the Lenten rules for fast and abstinence, never seem to be fully grasped by congregations instructed only at the Sunday sermon.

To cap these drawbacks, many parishes cannot allow fifteen or twenty minutes for a Sunday sermon because time is in demand for the announcements, for Communions, and for clearing the parking lot to accommodate the crowd coming to the next Mass.

Convert classes and study clubs approach more nearly to an effective teaching situation. Classes and attendance are regular. Attention is willing because motivation is high and on the adult level. But both of these are specialized groups, restricted in number. They are not the main machinery for general parish instruction.

The High-School Religion Class

And now for a comparison. The educational advantages of a high-school religion class over all other parish contacts are so many that space here is too short to list them. They come to this: high-school religion classes are conducted in a "teaching situation."

By a teaching situation I mean grouping of students according to age and, where possible, sex; forty-minute periods, five days a week, thirty-five weeks of the year; stability in attendance; teaching equipment in the room—bulletin and chalkboards, textbooks, paper and writing tools; appropriate audio-visual aids.

Such a situation makes possible the enlightening give-and-take of question and answer; the use of external motivation through grades, tests, contests. Mutual understanding of teacher and pupil grows with repeated contact, and this facilitates education. Here a teacher can dare to launch out on subjects which by their nature demand extended treatment or group discussion. In such a situation it is possible to do more educating in a month than in a full year of Sunday sermons.

Most important of all for the parish priest is this. High-school religion class is where he can best deal with the "spes gregis"—his future parishioners. Here he has them when their minds are questioning for truth and searching for guidance in the great decisions of life. Here is his prize opportunity to instruct and to counsel and to inspire.

The Recruiting Ground

Because of its educational advantages, the high-school religion class is the parish priest's richest recruiting ground for future priests, brothers, sisters, and lay apostles.

It is a matter of fact that many young people are attracted to religious life by the religious teaching experienced at school. Naturally, what they hear from a priest-teacher and see exemplified in his conduct, they want to imitate. Here with great effect a priest can explain the truth of divine vocation and vivify it by personal contact.

"The future of Catholic education depends on the number of Catholic lay teachers we can persuade to teach in our schools." So great is the need for lay teachers in our Catholic schools nowadays that such comments are common in Catholic magazines. There is no more persuasive argument for young Catholics contemplating dedication to the lay teaching apostolate than to see the parish priests themselves teaching religion daily in the high schools.

Lay catechists are in great demand to bring religious instruction to millions of Catholic students in public schools where religion is officially excluded. There are simply not enough priests, sisters, and brothers to do the job. One pastor figured that he had about twenty-five children in the public schools. A careful census revealed the number to be 250. The surest approach to solving this problem is to recruit and train lay catechists at the high-school level.

Training Parents

A careful study by Father John Thomas, S.J., disclosed that there is widespread ignorance of religion among preschool children. This is a serious matter both for pastors and for parents.

Parents are naturally suited by instinct and position to teach religion to their preschool children. Besides, it is their duty. Not even the pastor can substitute for the parents in this. Now, either parents are not being motivated to teach their children religion—or they are not being trained in how to go about it—or both. The pastor is primarily responsible for seeing to the instruction and training of future parents in regard to this duty.

The high-school religion class is admirably suited for this kind of instruction. It enjoys the advantages of a teaching situation. Besides, such a forward-looking goal gives high-school students a sense of adulthood and of family responsibility. It provides them with an enlivening point of view on Christian truths. "If you want to learn something thoroughly, try to teach it," so we say.

Lay apostles in the business and professional world are an essential part of the Church's apostolate, according to the minds of Pius XI and Pius XII. Mr. Vincent Giese in *The Apos-*

tolic Itch outlines the full spiritual scope of this lay dedication to the cause of Christ. Talents are of many kinds. The work of lay apostles can vary all the way from writing books to helping paint the church. Extensive apostolic work by the Christophers, inspired by Father Keller, shows how plentiful is the energy to be tapped and channeled towards humanitarian and religious goals.

There is great need for enthusiastic, trained lay apostles in convert-making. Father John O'Brien found in one study that 72% of the Catholics questioned had made no effort whatever to bring a convert into the Church. As with the pre-school education of children, here again, either the cause of our deficiency lies in no motivation or in no training for the task. The high-school religion class is an ideal place for this motivation and training.

Again and again the question is raised by Catholic and non-Catholic critics alike: "Why are there so few outstanding Catholic scholars, especially in the physical and social sciences?" Whatever the full answer may be, this is pertinent: many parish priests neglect their opportunities to inspire scholarly ideals at the high-school level.

Cooperation between parish, school, and home presents a recurrent problem. Now and then even the best of Catholic pastors and parents will complain. The situation is painful regarding PTA groups. A study in one diocese showed that only 25% of pastors and schools were in favor of a parent-teacher organization.

Whatever else is missing here, direct contact between pastors and their young people at the high-school level could do much to smooth the way for future cooperation with them as parents. There is no better place for this contact than in the religion class.

Good Teaching Means Better Priests

Entirely apart from the immense good a priest can do teaching religion in high school lies the good that comes to himself through his teaching. Teaching experience will raise his priestly productivity in all lines.

His sermons will be better. Teaching trains him to be selective in subject matter; to have regard for the capacity of his audience; to be clear; how and what to emphasize; what the real-life problems of his people are. He can even question students in religion class about his Sunday sermon and thus sharpen their attention towards the coming Sunday sermon.

In teaching he will learn to keep abreast of current thinking along theological lines. Adolescents can ask astute questions that chase him to the

journals and back to the books. How often high-school and college religion teachers have had to excuse and explain away the inaccurate pronouncements of some few pastors who seldom refer to textbooks or periodicals!

He can save himself hours of time and hundreds of questions in the confessional by seeing to it personally that his penitents get thorough, detailed instruction in matters of conscience—in the religion class.

He can avert much personal misery caused by problem marriages by catching these things where they often start—in high school.

How many problems of juvenile delinquency he can forestall with accurate religious instruction in high school!

Did I say the high-school religion class is a gold mine for the parish priests? The knowledge and love of Our Lord Jesus Christ which priests can best impart there is the highest wisdom. Of this the prophet said: "I have preferred her before kingdoms and thrones and esteemed riches nothing in comparison of her . . . for all gold in comparison of her is as a little sand . . ."

Blessed Margaret of Salisbury

Daughter of the Duke of Clarence, granddaughter of the Earl of Warwick, Margaret Pole knew only sorrow from her birth. Before her fifth year, her mother died and her father was found dead in the Tower. Her cousins and playmates, the Prince of Wales (later Edward V) and his brother Richard, Duke of York, were murdered. Her only brother Edward, Earl of Warwick, was executed when she was but twenty-two.

Married to Sir Richard Pole, after a few years she was left a widow with five children. Henry VIII, who revered her then for holiness, reversed her husband's attainder, created her Countess of Salisbury, and made her sponsor to Catherine of Aragon's infant child, the future Queen Mary, and governess of her household.

But the opposition of Margaret's son, the exiled Cardinal Pole, to Catherine's divorce embittered the King, and to make Pole "eat his heart," as Cromwell said, Margaret's eldest son, Lord Montague, and her little grandson, the only hope of the family, were executed. Margaret herself was arrested and, after three years' confinement, condemned for treason, a tunic embroidered with the Five Wounds being proof thereof, and at the age of seventy, the last of the Plantagenets won her crown on Tower Hill, May 28, 1541.—Bowden's Mementoes.

code and cult

Joseph F. Marbach, J.C.D.

I WOULD be grateful for information as to what is the official interpretation in regard to mixed marriages on the following points: 1) when permitted in the church and 2) what ceremonies are allowed.

The decision in this matter is left to the discretion of the local Ordinary. As to the ceremonies, Canon 1102 §2 states: "Sed omnes sacri ritus prohibentur; quod si ex hac prohibitione graviora mala praevideantur, Ordinarius potest aliquam ex consuetis ecclesiasticis caeremoniis, exclusa semper Missae celebratione, permittere." As to the celebration in church, Canon 1109 §3 decrees: "Matrimonia vero inter partem catholicam et partem acatholicam extra ecclesiam celebrentur; quod si Ordinarius prudenter iudicet id servari non posse quin graviora oriantur mala, prudenti eius arbitrio committitur hac super re dispensare, firmo tamen praescripto can. 1102, §2."

There are good points on both sides of this discussion. As one point in favor of a liberal viewpoint, I would offer this comment. Every priest knows of too many cases where a parishioner marries invalidly outside the church — the numbers must be in six figures; thus if there is no problem at all in this particular marriage except what ceremony is allowed, I believe we should be quite liberal. Another point would be that a very reverent ceremony in a church even outside the altar rail, as is customary, may be a source of grace to the non-Catholics present.

The decision of one Bishop in this matter was made known by the following unpublicized letter sent to all his priests:

"Without mitigating in any fashion the general law of the Church which in principle is opposed to mixed marriages, it is our considered opinion that much good will be effected by permitting the celebration of mixed marriages in church and thus discontinue the practice of allowing the ceremony to take place in private homes, hotels, estates, etc. In this way the ceremony will be surrounded with the proper decorum and dignity and will impress upon the parties the sacred nature of their marriage and its true character.

"Therefore, acting in virtue of the power granted to me by Canon 1109, Par. 3, I hereby authorize throughout the diocese, the celebration of mixed marriages in church. In any case where doubt exists as to the worthiness of one or both contracting parties, recourse to

the Chancery Office must be had, and no commitment as to the time and place of the marriage should be made until a decision is rendered in such cases. In cases where this privilege is denied, or where the parties do not desire to avail themselves of it, the place of such mixed marriages will be the rectory. It will be the solemn duty of the pastors to guard against any abuse in this matter.

"The following regulations are to be observed:

"1. Publication of Banns in cases of mixed marriages is forbidden by Canon 1026.

"2. The Blessed Sacrament is not to be removed from the Tabernacle.

"3. Mixed marriages must not take place in conjunction with a Nuptial Mass or any other Mass, so that the impression will never be given that the Mass is a complement to the mixed marriage ceremony. (Canon 1102, Par. 2)

"4. The use of this privilege of celebrating mixed marriages in church is restricted to the proper parish of either contracting party in accordance with the rules specified in Canon 1097, Par. 2. The Chancery Office is to be consulted with regard to any exception to this rule.

"5. The wedding party should not be permitted to enter the Sanctuary.

"6. The priest may wear cassock and surplice, but not the stole.

"7. As regards time of the ceremony, music, altar decorations, candles, etc., the same regulations and propriety are to be observed as in the case of marriages between two Catholics.

"8. The ceremony should follow "The Manner of Assisting at Mixed Marriages" as found in the Ritual. This will preclude the use of Holy Water and the blessing of the wedding ring at the ceremony. However, if the parties so request, the wedding rings may be blessed privately before or after the ceremony. Catholic practices, such as genuflecting, etc., are to be observed by all participating in the ceremony."

May a parent be a proxy for a sponsor at the time of baptism?

Yes.

Some take a strict view about appointing proxies at baptism, holding that the proxy must be specifically appointed by the sponsor, basing their view on their interpretation of the reply of the Sacred Congregation of the Sacraments of July 24, 1925, and the Instruction of the same Congregation dated November 25, 1925 — *Acta Apostolicae Sedis,* XVIII (1926), 43-47; translation to be found in Fr. Bouscaren's *Canon Law Digest,* I, 338-344.

The reply was an answer to

a question proposed by the diocese of Utrecht about proxies and sponsors; the answer reprobated the custom of their careless selection of proxies for sponsors. In the diocese of Utrecht apparently there was growing up a laxity about being godparents; the godparents didn't even bother to walk across the street to be at the baptismal ceremony; the priest or parent just selected any proxy and the baptismal ceremony proceeded. Of course the Holy See had to reprobate such a custom, and the Instruction emphasized the serious nature of the obligations of godparents.

To visualize a practical case as an example, I'm quite sure that the distance between the parents in the military service and the sponsors back home is something entirely different. The 1925 reply admitted that even the lax custom in Utrecht was sufficient for the sponsor to contract spiritual relationship, so it is not a question of validity. When we turn to the question of licitness we have to judge proportionate reasons, etc., such as the inconvenience of sponsors selecting proxies when they are thousands of miles away as happens in cases of baptisms of children of military personnel.

I find no canonical objection for a parent to be a proxy. As a matter of fact, this would be the easiest solution for the people in the service, to use the same example; the parents could write, or wire, to the intended sponsors in the states, asking if they are willing to be the sponsors; the parents could mention in the letter or wire that they themselves could be the proxies at the time of the baptism. As soon as word of acceptance is received the priest could proceed to the baptism with the parents as the proxies.

The proxy is to do and say everything that the Catholic sponsor usually does and so for that reason it would be rather foolish to have a non-Catholic friend as a proxy even though all the parties concerned know that he is only the proxy and even though no scandal is being caused by the non-Catholic acting as a proxy, but, technically, the use of a non-Catholic proxy who puts his hand on the shoulder of the one baptized would suffice for the Catholic sponsor back in the states to incur the spiritual relationship that flows from the office of sponsor. We have been thinking of a military baptism overseas only as an example; the same thoughts would apply if the godparents are in California and the child is being baptized in Boston, etc.

While taking what might be considered a lax view in relation to the proxies at the time of baptism, we hasten to add that of course in relation to marriage by proxy, the formal appointment of a definite proxy by the absent party has many

rules which affect the validity of the marriage (cf. Canon 1089; *Acta Apostolicae Sedis,* XL (1948), 302; Bouscaren, *Canon Law Digest,* 1953 Supplement, under this same canon). Coronata emphasizes this when he writes, concerning proxies at the time of baptism: "Patrinus munere suo fungi potest per procuratorem etiam diversi sexus. Circa modum designandi procuratorem patrini nihil iure definitum est, nec hic applicandae necessario sunt normae pro procuratore ad Matrimonium a Codice datae. Sufficit etiam designatio oretenus facta coram ministro aut coram parocho vel eorum vices agente aut designatio quovis alio modo facta."—*Institutiones Iuris Canonici, De Sacramentis* (Marietti, 1951), I, n. 147.

Fr. Connors writes: "It is not necessary that a proxy meet the other requirements, whether for validity or licitness, of a sponsor in these sacraments (baptism and confirmation). Thus one of the parents or a spouse could validly and licitly act as proxy for a sponsor in baptism, although such may not themselves be sponsors. The same parties, as well as one not yet confirmed, could so act in confirmation, despite the fact that they are excluded from sponsorship itself. Although the maximum number of sponsors is one of each sex, the question of sex is immaterial in the choice of a proxy. No particular age is required other than that which is necessary for the execution of such a duty."—*Extra-Judicial Procurators in the Code of Canon Law* (Catholic University, 1944), p. 27.

Relative-ity

A man in Bonn who married his mother-in-law has tied a local court up in legal knots. He had been divorced after he and his wife had had one child, and then he married his ex-wife's mother.

As the husband of the child's grandmother, he had become his own child's grandfather. The child's grandmother became at the same time its stepmother. The child's mother, being the daughter of its stepmother, was its half-sister.

"Nothing can stop us," said the judge, "from going right on with this until we have shown that the child, as a grandchild and child of its father, is also its own father.

"When a child is its own father, however, it logically follows that its mother is its wife. But things will really become complicated when this child married and had children of its own."—**Church of Ireland Gazette.**

BOOK REVIEWS

The Catholic Church U.S.A.

Edited by Louis J. Putz

Fides 1956, $5.95

A GROUP of knowledgeable and alert priests and Bishops together with a nun and a couple of laymen take a long and honest look at American Catholicism. The result is a book he could not have been produced very much earlier than this year. If a similar book had been produced fifteen years ago, it would have been merely statistics, argumentation, and a list of strong points and glories.

The book is uneven as such a book is bound to be. The whole thing could not maintain the standard of Msgr. Ellis' great essay on "Catholics and the Intellectual Life" or the historical essays, or Bishop Wright's fine introduction.

The Jesuit, Father Weigel, has an opening essay titled, "An Introduction to American Catholicism," that has attracted wide attention in the secular press. It typifies the excellence of the book. It is honest and objective. It shows an American looking at his beloved Church in America and abstracting from limitations and prejudices. He obviously has been helped by his study of European appraisals of our Catholicity and he understands how we look to an American Protestant.

I examined with particular care Msgr. Murray's "The Catholic Church in New England." This was to me a test of the honesty of the book. The same objective appraisal of faults and deficiencies, and the same calm listing of good points without exaggerating their importance was there.

We American Catholics have not produced the intellectual leadership we would like, but this book shows that we are on our way. The ground is being prepared for a tremendous growth of Catholic scholars and intellectuals. The need is felt. We are also on our way to instituting that dialogue that the Jesuit, Father Ong, seeks between us and our fellow-Americans.

American Catholics can be proud of this book. It is a tribute to a maturity that is better than we are often given credit for.

The idea of the book came from a French Dominican, Augustine Maydieu, who in preparing a monograph on American Catholicity realized that not only did foreigners need a long, clear look at the Catholic Church in America, but we American Catholics needed it ourselves. Father Maydieu died but Father Louis J. Putz carried through the project. And this book which was intended as a compact monograph for the instruction of Europeans has with difficulty been restrained from becoming an encyclopedia. As it stands, it is both a reference book, and an intellectual stimulant for American Catholics. — Charles Owen Rice, Natrona, Pa.

Medical Guide To Vocations

by Rene Biot, M.D., and Pierre Galimard, M.D.

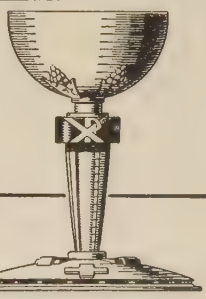
Translated from the French and adapted into English by Robert P. Odenwald, M.D., F.A.P.A.

Newman, Westminster, Md., 1955, 302 pp., $4.75

IN the latest edition of Noldin's textbook of Moral, the French original of this book is recommended as supplementary reading for the tract on impediments to the human act in that section which deals with the relation between psychopathological states and moral responsibility. This means, of course, that every priest will find it useful in his function of judge in the confessional, and more particularly, in his role of counsellor to the young men and women he recommends as candidates for the priesthood and religious life.

Primarily, the book (the only one of its kind in English) is for religious superiors, seminary rectors, masters and mistresses of novices—all those whose responsibility it is to judge the fitness of candidates for advancement along the road to the priesthood or final vows. The two doctors who wrote it want to help such persons by making clear to them the role of the body in the spiritual life. They succeed admirably in their purpose.

There are many doctors who



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give generously of their talent and time to help the seminary and religious authorities assess the fitness of candidates. This book is invaluable to them, too. Perhaps one or the other of these doctors could write a book like this which would be a bit more in tune with contemporary American medical practice (which would not be quite so alarmed over tuberculosis, for example), but this remark is in no sense meant to be a basic criticism of the work. The authors, whose medical experience covers about 50 years altogether, have used their experience and other sound sources (including Canon Law and theology) to give us a unique contribution. The book was well worth translating. The translation here is of the second French edition, published in 1950.

The tone of this book is Thomistic. This insures an adequate philosophy of the human person with its mutually interacting body and soul. A *via media* is adopted between the too spiritual and the too material, between harshness and sentimentality, between rigidity and laxity. Many are the insights and practical hints from which spiritual directors and medical healers can take great profit. There is a nice balance of firm advice on counter-indications to the religious and priestly vocations with a modest acknowledgement that in spiritual matters the physician's word is not the final one.

There are three sections to the book, each arranged in good order and each gathering material from modern medicine and abnormal psychology in a scientific progression. In the first part, which discusses the medical examination before entrance into seminary or religious institute, this reviewer was especially struck by the chapter, "An Inventory of Aptitudes," which shows a keen appreciation of the factors involved in a healthy religious life. Part Two covers the years of formation, with separate treatment of the three religious vows and their physical implications. Throughout the book, there is a common-sense treatment of sex which should help eliminate some rather antiquated notions that have lingered on behind convent walls. Finally, there is a treatment of the medical and psychological problems that come with departure or dismissal and some good ideas on the readjustment period after leaving.

In the case of this book, the choice of a translator is particularly happy. Dr. Robert P. Odenwald is a physician, psychiatrist, and professor of psychiatry at Catholic University. He knows how to put scientific terminology from one language into another. His translation reads easily. The format and size of the print in this book are excellent. — John P. Kleinz, Ph.D., Pontifical College Josephinum, Worthington, Ohio.

Christ In Prophecy

by Dr. Paul Heinisch,
Tr. by William B. Heidt, O.S.B.

Liturgical Press, Collegeville, Minn., 1956, pp. 279, $6.00

LAST year Dr. Heinisch rounded out his great work of expounding the Old Testament with a third volume entitled *Christus, der Erloeser im Alten Testament*

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Sermon Plans *by Canon George Howe*

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by Dom Hubert van Zeller, O.S.B.

This is another book which should start a lively argument. Father van Zeller says that our generation is spiritually soft, that we have compromised ourselves and made our friendships with Mammon rather more comfortable than was intended in the Gospel injunction. Must we, if we choose God, give up our cigars, our television sets, our hi-fi equipment—or may we keep these but make up for having them by letting God know that we should be happy to give them up if only He gives the word? This is an attempt at an answer to the vexing problem of the life of the Christian who sees lions now only at the circus, who finds himself with tickets for the show and is no longer in the sawdust of the arena.

211 pages **$2.75**

Templegate Publishers-Booksellers, Springfield, Illinois

(Graz, 1955). Earlier this year he went to claim the eternal reward of his labors. His former books on the Theology and History of the Old Testament, both of which Father Heidt has given us in English, will long remain as standard Catholic authorities on these subjects. This most recent essay will not only take its place beside the other two, but serve to bring them to a realization of the high purpose they were destined to serve.

Commenting on the fact that ignorance of the Scriptures is ignorance of Christ, St. Jerome somewhere remarks that he saw Christ approaching through all the books of the Old Testament. Heinisch shared this vision and in this persent volume communicates it to us. For this we must be thankful to him, and particularly now when our application of literary and historical criticism to the Old Testament might distract us from this essential view of its message. He writes with the conviction that this *Heilgeschichte* is the heart of the Old Testemant message; and the reader is made to share the conviction. He does not run from the difficulties, whatever their source; yet he does not allow them to preoccupy either his or the reader's interest. He aims to show us the Redeemer coming ever nearer, and in attaining this end he throws a new light on the pages of the Old Testament.

The excellence of Dr. Heinisch's work is by this time well known to all who have read his other two volumes. He begins his thesis in

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this instance with an introduction to prophecy placed against the background of similar phenomena in the Ancient East. Then he follows two approaches to his subject. The first is an enumeration and analysis of the messianic prophecies as they occur in the various periods of Israel's history. The second is rather topical, dealing with allied and illustrative questions such as: *The Apocrypha and Christ, Prophetic Form and Fulfillment, Christ in Type,* etc. In other words, he has not neglected any aspect of the subject that might bring the reader a clearer understanding or a deeper appreciation of it.

This book can not only be recommended heartily, it can be listed as one of the essential readings in these days when so much progress is being made towards a fuller knowledge of the Old Testament. It is ideally orientated towards the aim of such labors defined by Pius XII: "that the faithful may comprehend all the splendor, stimulating language, and joy contained in the Holy Scriptures."

May this faithful and diligent laborer see the fufillment of the promise that "They that are learned shall shine as the brightness of the firmament, and they that instruct many unto justice as stars for all eternity."—W. L. N.

The Mass In Transition

by Gerald Ellard, S.J.

Bruce, Milwaukee, 1956, pp 387, $6.00

THE Mass in Transition is another contribution to the furtherance of the liturgy and its spirit by the indefatigible Father Ellard. In it his learning, his popular style, his ready pen, and his enthusiasm are all evident. Yet it is a difficult book to assay. Part of the difficulty comes from the title. It is no mere sketch of provisional changes in the Mass, nor is it a prognosis of future development. It is rather a compendium of sources and references covering a wide range of liturgical topics, introduced, interspersed, and concluded with observations and considerations by the learned author. In the very text of the book we can find most of Mediator Dei (said to be the longest Encyclical ever written), the entire Encyclical on Sacred Music, the General Decree for the Simplification of the Rubics, the Christus Dominus and the covering Instruction of the Holy Office, the Instruction on Sacred Art, a Pastoral letter of the Cardinal Patriarch of Lisbon, Directives for the Building of a Church issued by the Liturgical Commission of the Fulda Bishops' Conference, and so forth. Surely these sources are of great value, but a reader who is acquainted with some of these documents and who expects to obtain new insights into the Mass in Transition may well feel that he has been deceived. Yet the author has also included many other shorter and less well known sources, and this book could thus be a handy reference for the initiated as well as for those who are still outside the liturgical pale.

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Faithful, Art, the Eucharistic Fast, the Dialogue Mass. Each chapter seems to be a complete unit in itself, to be read by itself independently of what has gone before or of what follows. This seems to have been the author's intention, for he has repeated long quotations from Mediator Dei (p. 78, 105; 82, 175) and from the Instruction on the Christus Dominus (pp. 281, 291). The finality of each chapter is at once the book's strength, making for easy reading, and its weakness, for the knowledge contained in each chapter is not always seen with the fulness of light that the author himself possesses and which would be desirable.

A Certain Ambiguity

In his treatment of the Sung Mass and the Dialogue Mass (pp. 60-1), for example, the author makes use of the formula "Quo actuosius, eo fructuosius." No explanation is given at this point, nor is reference made to Mediator Dei. The unwary could be led to believe that fruitful participation is to be equated with external activity, and that consequently every Mass should be sung or recited. Yet ten chapters later (p. 249) the author focuses our attention on the pertinent observation of Mediator Dei that these things are only means of participation.

The Encyclical itself further reminds us that "So varied and diverse are men's talents and character that it is impossible for all to be moved and attracted to the same extent by community prayers, hymns, and liturgical

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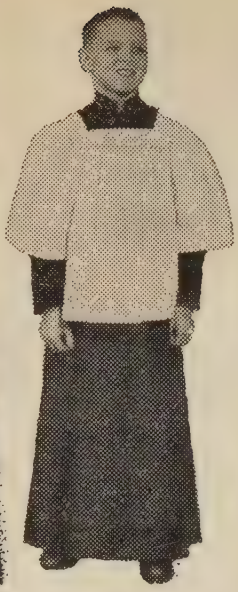

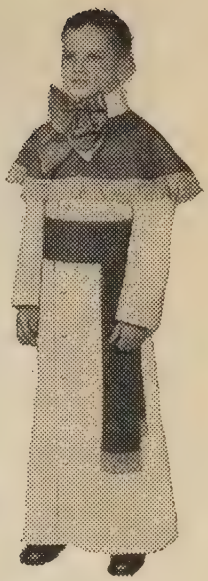

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services. . . Who then would say, on account of such a prejudice, that all these Christians cannot participate in the Mass nor share its fruits. On the contrary they can adopt some other method which proves easier for certain people; for instance, they can lovingly meditate on the mysteries of Jesus Christ, or perform other exercises for piety, or recite prayers which, though they differ from the sacred rites, are still essentially in harmony with them." Other similar misunderstandings could easily follow from the author's plan of presentation.

On the difficult subject of the lay priesthood the author has gathered his sources well. Yet the analogous notion of the priesthood of the laity could have been emphasized more, since apparently there is continuing misunderstanding. Though this point was treated clearly in both Mediator Dei and the Magnificate Dominus of 1954, the Holy Father again felt contrained to return to it after Assisi.

Father Ellard must be a good teacher. He has the knack of stressing ideas, phrases, and words that to him seem important. However, his trick of using italics to do this becomes somewhat tedious. On one page there were no less than fourteen italicized items. The author of *The Mass in Transition* is competent, and he has gathered here a valuable list of documents, and has given an unbelievably long bibliography at the end of each chapter. — Denis D. Foudy, S.S., St. Edward's Seminary, Kenmore, Washington.

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Three Days To Eternity

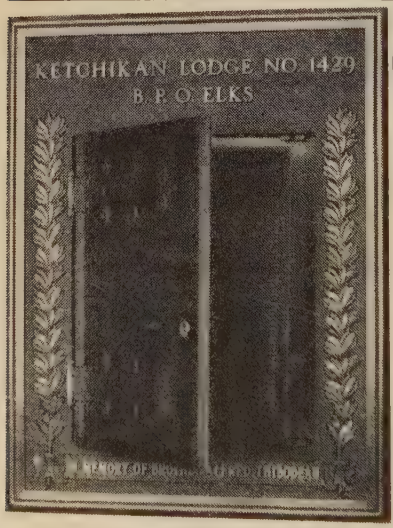
by Richard Reid and Rev. Edward J. Moffett, M.M.

Newman Press, Westminster, Md. 1956, pp. 180, $2.50

THE authors are a Catholic lay editor and a priest, himself a Chinese missionary. The subject is Father Robert Cairns of Maryknoll, Sandy to his friends, Scot by birth, citizen of the United States by choice, priest and Chinese missionary by divine election, and withal, a most interesting sort of person to know. And it is the supreme achievement of the slender volume that tells his life-story that it makes his personal character stand out unmistakably for every reader to know; and to know is very much to admire.

The device the authors chose by which to get his story told is unusual; they postulate three days before Father Sandy's death, and tell his story as a lot of flashbacks, thoughts, and reminiscences that well might have run through his mind after he made his fateful decision to remain with his soul-starved people when he could, presumably, have saved his life by flight, as he was advised by a Japanese officer to do.

He stayed: his people needed him; so, a few days later, he was taken by a trio of Japanese who dumped him into a pig basket, no less, and then the basket into the



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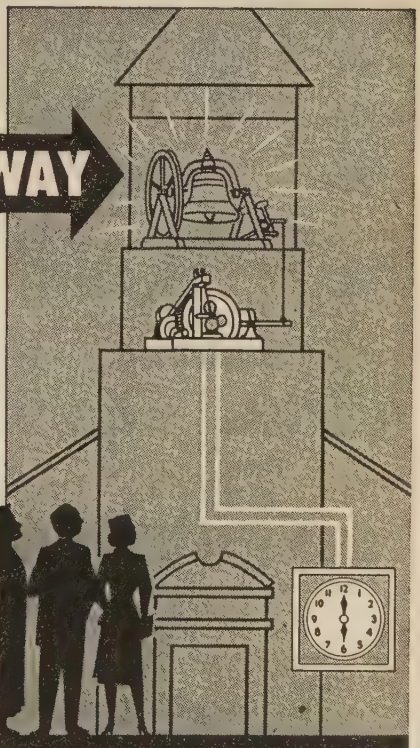

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sea; and that is the way Father Sandy Cairns went to God.

The tragic story gains emotional appeal from the fact that Father Sandy's parish was called by his superior the toughest mission known in China; it was Sancian, which saw the death of Francis Xavier. There are no heroics told here, as such things go, no miracles; but it is a thrilling story of an utterly self-devoted man who said of himself that he had never known the feeling of fear, and laughed his way through toils and dangers that would have daunted a lesser spirit.

The reminiscence-device gets a trifle awkward at times; after all, not even Father Sandy could have remembered his birth! But the authors do get a consecutive story told, and within very small compass; the biography occupies less than a hundred pages, and they are not closely packed pages at that. The rest of the little volume is made up of quotations from Father Cairn's own letters, and the graphic picture of the man loses nothing in either sharpness or appeal thereby. Surely the outlook for China's soul cannot be hopeless while it commands such lives—and deaths—as this!—F. J. Mueller, Blairsville, Pa.

The Great Prayer

by Hugh Ross Williamson

Macmillan, N. Y., 1956. pp. 164. $3.25

WITHOUT even trying, any priest or seminarian can collect more than four feet of books about the Mass. And, after he has studied those four feet a page at a time, he may well consider himself

fairly well read on the subject. He may even feel that future publications will have little to offer him. But even such a priest or seminarian should not pass up *The Great Prayer*.

This book, written by a layman, treats almost exclusively of the Canon of the Mass, although it does give a few pages to the vestments and the Sign of the Cross. Naturally, the ground it covers has been covered before, and in scholarly fashion.

The particular value of *The Great Prayer* lies in the fact that its author is a convert to the Faith and no doubt for the sake of other searchers, he examines the Canon for its apologetic implications. He calls it "the potential point of unity for all those separated from the Church." Then, in clear and energetic prose, he goes about showing why he has so described it.

In the course of his exposition he touches upon every major article of Faith and swings heavily at many of the age-old prejudices held by those outside the Church. Occasionally he turns up odd bits of information which do not seem to have been included in this writer's own four feet of Mass books.

Having done so much so well, it seems a pity that Mr. Williamson should write off the "ex hac altaris participatione" of the Supplices as inexplicable, when other writers (Father Hellriegel for one) have

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illuminated its sense so convincingly.

This, however, is small criticism of a book which is capable of doing great good for all of us.—Raymond Gribbin, Baltimore.

Currente Calamo

Continued from page 98

fashionable name: Franklin, Dwight, Adlai. How many Deweys, Victorias, and Alfonsos of another day, wish their mothers hadn't!

Pasquin, of the London *Universe,* recalled recently the present discomfiture of the children given names like "Satanas" and "Diabolo" by perfervid Spanish Reds during the Civil War—which reminded him in turn of two unlucky little Puritans on record in Sussex by the name of Weep-not Billing and Fly-fornication Richardson!

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In Favorem Linguae Latinae

I SHOULD like to congratulate Father Fernando Mateos, S.J., on his exposition "Rome has spoken about Latin" in The Priest, December, 1950, pp. 1055 ff., and likewise Mr. M. Chen of Kowloon, Hong Kong, for his observations "From a Chinese Layman," same issue, pp. 1063 ff.

It is my opinion that Latin should not be easily or wholly sacrificed to the vernacular, and this for various reasons, partly indicated in the above mentioned observations. The moment Liturgy is being conducted in the vernacular, I am afraid that it would become more easily liable to vulgarity for one thing, and a priest with regard to this respect would resemble more any Protestant minister. Soon our priests wouldn't study Latin at all and thus would be lacking an integral part of a solid education.

Moreover, the character of the universality (catholicity) of the Church soon would suffer, too. Supposing each nationality could celebrate holy Liturgy in its respective vernacular, it certainly would considerably inconvenience missionaries who are sent to foreign countries. For a long time they would be unable even to say Mass. And if a missionary should

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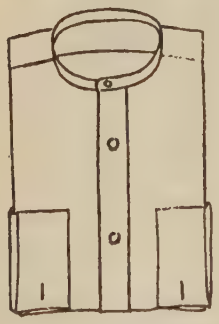

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happen to misplace or lose his ordo, he could not even make out the ordo printed in the Chinese tongue. As far as the laity is concerned, they too would suffer. Soldiers serving in various parts of the world during the war, told me how they felt at home again when they could attend holy Mass anywhere, irrespective of who was the celebrating priest, whether he was a Japanese, Chinese, English, French or German priest. With the help of their Sunday Missal they were able to attend Mass just as they did at home.

Besides, there are certain distinctive elements inherent in the Latin language which could not be easily and adequately translated into any given vernacular tongue. On this account we would lose something too I think. Supposing the Holy Spirit should consider the Latin language as an important vehicle of correct Catholic thought, I am certain that He will guide his Vicar on earth so as not to sacrifice his precious heritage.

Sincerely

A. H. Goldschmidt, S.A.C.
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Will & Baumer Candle Co., Inc. Back Cover

Correspondence

reflection. I realize that the format for at least several months has already been planned; but I would like to suggest that in future issues you borrow something from the non-Catholic publications.

If either at the beginning or end of each day's selection you would cite a passage for daily reading of the Scriptures, I believe you would do much to promote the reading of the Bible by our Catholic people. I feel that many people would read the Bible if they were offered some such plan.

Very sincerely yours,
Wallace E. Sawdy,
Assistant Principal
The Catholic High School
Harrisburg, Pennsylvania

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WE are happy to see Kenedy books reviewed in THE PRIEST for good or for bad as the reviewer sees fit. We were delighted to see the December issue carry a review by S. T. L. of *A Dictionary of Mary.*

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Cordially,
(Mr.) Thomas B. Kenedy
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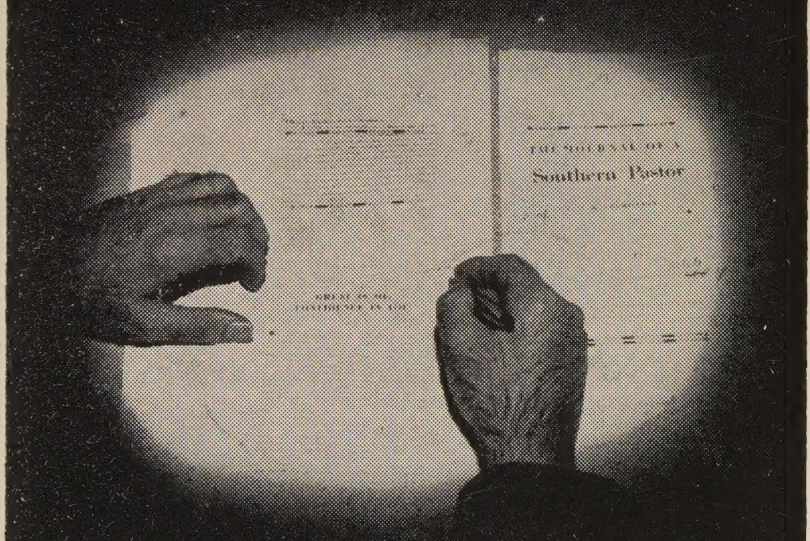

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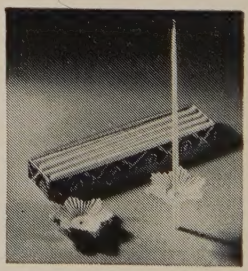

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